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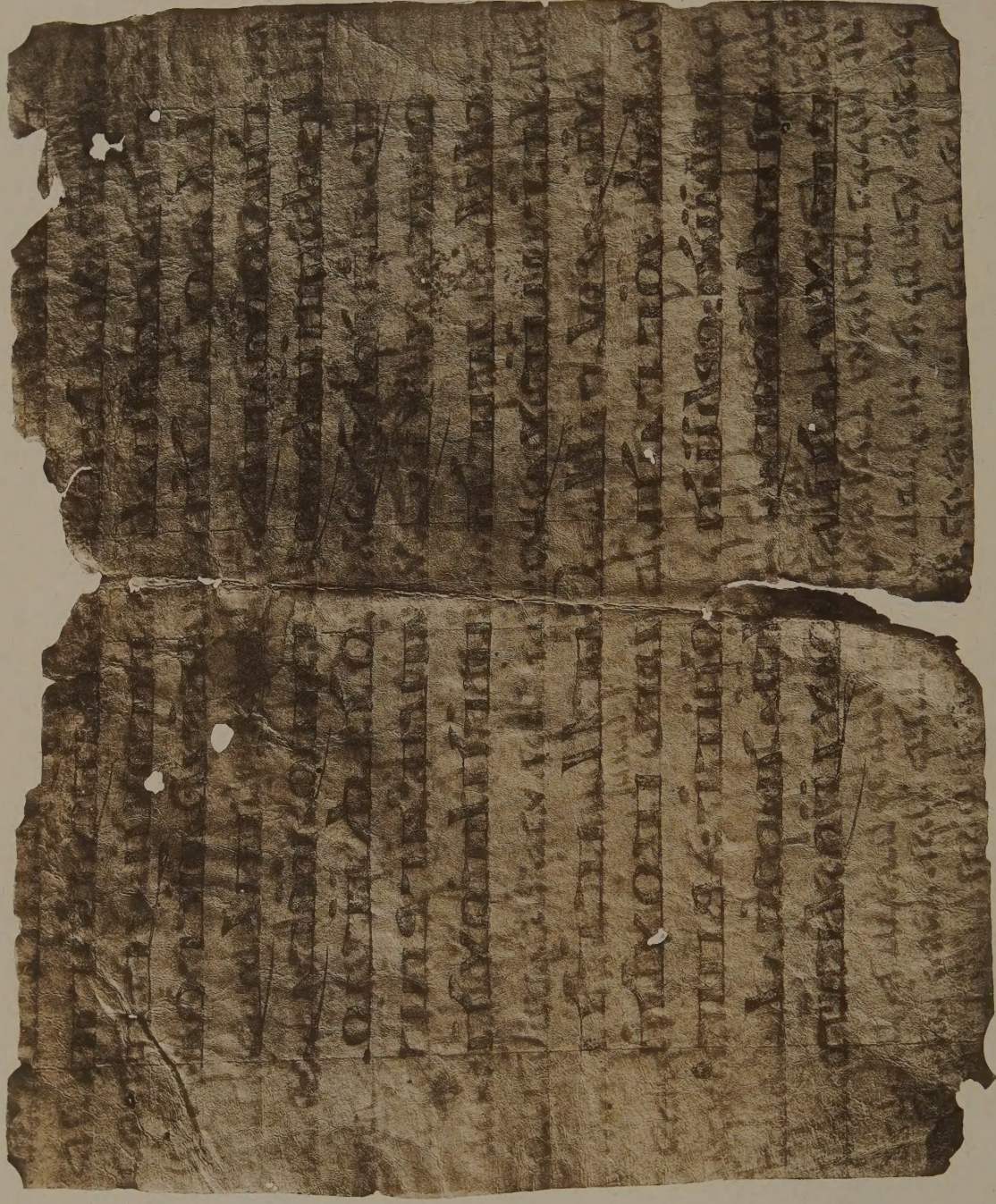
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[The page contains dense, handwritten text in a medieval script, likely Latin or German. The ink is dark brown, and the parchment shows signs of age and wear. The text is arranged in approximately 20 horizontal lines across the page.]

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Anecdota Oxoniensia

THE
PALESTINIAN VERSION

11

OF THE

HOLY SCRIPTURES

Bible. Syriac (Palestinian) Selections. 1893.

111

Five more Fragments

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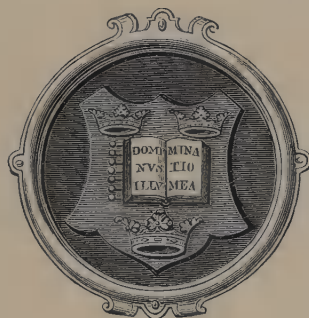
EDITED

WITH INTRODUCTION AND ANNOTATIONS

BY

G. H. Gwilliam, B.D.

FELLOW OF HERTFORD COLLEGE



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INTRODUCTION



1. Early in the year 1891, five parchment leaves were sent to the Bodleian Library from Egypt, where they had been procured by the late Rev. Greville J. Chester¹. The leaves are palimpsests, four being rewritten on both sides, the fifth on one side only. The upper writing is in an ancient cursive Hebrew hand, and is assigned by Dr. Neubauer to the beginning of the twelfth century of our era. It consists of certain portions of the Mishnah, and as these will be described in the Appendix to Dr. Neubauer's *Catalogue of Hebrew MSS. in the Bodleian Library*, a further account of them is unnecessary here. Three of the portions are shown in our collotypes.

The Hebrew of these fragments is, relatively, of little value, but the mode of its transmission is interesting; for, as I am informed by Dr. Neubauer, whose name is sufficient guarantee for the truth of the statement, it is very rare indeed to find portions of the Mishnah copied upon the writings of Christian scribes. On the other hand, the original contents of these palimpsests are interesting and valuable, both to the theologian and the grammarian. The leaf, which is half palimpsest, contains some verses from the Book of Numbers, and these certainly appear to belong to the version known as the *Palestinian Syriac Old Testament*, of which some fragments are preserved in the British Museum, and in the Imperial Library, St. Petersburg. The four New Testament leaves contain several verses from *Colossians*, 1 *Thessalonians*, 2 *Timothy*, and *Titus*, written in the same dialect² as

¹ *MS. Syr. c. 4 Bibl. Bodl.* Readers, who are unable to consult the originals, will find in our collotypes not only reproductions of parts of the text, but very good representations of the present appearance of the fragments.

² Called the *Christian* (or *Syrian*)—*Palestinian*; see *Traité de Grammaire Syriaque* (Duval), Introduction, pp. vii, viii, x.

the fragments just named, and the *Evangeliarium Hierosolymitanum* in the Vatican Library. They confirm the inference from the recently-discovered Sinaitic leaf¹, that the Pauline Epistles were also included in the Palestinian Version.

2. The collotypes, which we have prefixed, show the present sizes of the pages. The four New Testament leaves are $12 \times 8\frac{1}{2}$ inches. The small leaf has lost about five lines of the Syriac writing. It must have been originally about seven inches square; it is now $5\frac{3}{4} \times 7$. The handwriting of the four leaves is a very fine specimen of that particular script, and the acquisition of these fragments is a distinct gain to the palaeographer. They will occupy a place of their own amongst the treasures of the Bodleian Library; for, as we shall presently show, there is good reason for regarding these four leaves as some of the oldest extant specimens of the particular hand which they exhibit. The writing is certainly one of the most beautiful examples of the style with which we are acquainted, and bears evident indications of great antiquity, whatever may be the actual date of the Syriac MS. from which the leaves were at some time abstracted.

It will be seen that the four leaves are inscribed in double columns. Each column contains 22 lines. The letters are seldom cramped, and occasionally a word is a good deal extended to fill up the line². It is clear that these leaves, which are connected in subject, formed parts of one codex. The odd leaf belonged to another manuscript. It also has two columns, and, in its present state, shows 15 lines; perhaps originally there were five more³. The writing is smaller, and, in my opinion, later⁴; but it is well executed. This leaf was turned upside down by the Jewish scribe, so that the first line of his work is at the bottom of the page. The other leaves were turned half round, and some of the pages were written across from the top line of the Syriac, some from the bottom line. The photograph shows the palimpsest side of the odd leaf. This leaf is the most legible of the five, even

¹ See pp. xvi, xvii. It contains a few verses of *Galatians*.

² Examples in the collotypes are:—crowded lines, Plate II, col. 1, ll. 2, 6; extended words, col. 2, l. 14, Plate III, col. 2, ll. 12, 13.

³ How many lines there were, it is impossible to say, until we know whether the lacunae represent as much as the Hebrew contains, or whether there were longer, or shorter, readings.

⁴ But see p. 10, second paragraph.

on its palimpsest side. In the other four, while the upper hand has well retained its original blackness, the first hand, in some places, has almost faded away, in others has changed to a yellowish brown¹. The photograph, on the whole, has served to bring into greater clearness the under writing; but the loss of colour deprives the reader of an advantage, which the manuscript itself affords, for distinguishing between the hands where they cross. There are no indications of a second Syriac hand, unless the gloss on fol. 4 r has been added later; but I do not think that its hand can be unhesitatingly ascribed to another era. The letters are smaller; but so also are the characters of the Titles, Subscriptions, and Rubrics—see pp. 10 and 14.

3. The distinctive characteristics of the Palestinian script² occur in the fragments, and are shown in our collotypes. *Ph* and *P* are represented by two letters, **ⲡ** and its inversion **ⲛ**. The latter is especially used for the Greek π , as in the proper name **ⲡⲁⲗⲁⲥ**, Paulus; but it also occurs for the Syriac **ⲡ** *Kushaiatum* in such a form as **ⲡⲉⲣ**, Collotype III, col. 1, l. 12. That form however is derived (*Theo. Syr.* 3114) from $\pi\epsilon\iota\sigma\alpha\iota$, although it is conjugated like a Syriac verb. On the same plate (l. 14) we have **ⲡⲁⲛⲉⲙ**, although the first letter must be **ⲡ**. On fol. 1 r a, l. 19, I was at first inclined to read **ⲡⲁⲗⲁⲥⲓⲙ**, and am still doubtful, for the letters are very faint and obscure. Ἱεροπόλις would require **ⲛ**, but a dialectic softening into *ph* after *r* is conceivable. We may compare fol. 4 v b, l. 13, where $\tau\acute{\upsilon}\pi\omicron\varsigma$ is expressed by **ⲡⲁⲗⲁⲥ**. Again on Plate I, col. 2, l. 12, will be found **ⲡⲉⲣ : ⲛⲉⲣⲉ**, where the second word ought to begin with **ⲛ** = **ⲡ**, and there is a stop between the *p* and the *r*. It may be thought that **ⲡ** and **ⲛ** have sometimes been confused through carelessness; but, as far as can be judged from these small portions, our MSS. were carefully transcribed, contrasting in this respect very favourably with Adler's *Evangelarium*; so that perhaps the most reasonable supposition is, that the special character **ⲛ** was only employed in cases where, as in **ⲡⲉⲣ**, it was desirable to emphasize the hard sound of the *p*, or, as in **ⲡⲁⲗⲁⲥ** (Ἀρχιεπίσκπος), to indicate the doubling of the letter, or, as in **ⲡⲁⲗⲁⲥ**, to

¹ Cf. Dr. Wright's remarks about Cod. Add. B. M. 14,450, fol. 14, in *Catalogue of the Syriac MSS. in the British Museum*, Part III, p. xxxii. note, and the page, Plate XVIII.

² Duval, *op. cit.* § 11.

show that the Greek name was spelt with Π and not Φ¹. The 19 in the proper name, Plate III, col. 2, l. 12, is not a special character: the appendage belongs to the Hebrew².

D is always written Ϟ, without the point, but R is ϙ. Other letters are occasionally provided with diacritical points, as ϛ, Plate II, col. 2, l. 12, and the final letter of ϛⲓⲁⲛ, Plate I, col. 2, l. 3. Probably *a pr. m.* points were much used to distinguish the forms, and (••) seems to have been regularly written upon the plurals; but in the present state of the pages these points are not always legible. There are only a few instances of the single stop (.), but an example of its use will be found on Plate III, col. 1, l. 4. On the other hand the double (:) is legible in several places, and appears to be of frequent occurrence; at 2 Tim. ϛ. 18, it is used as a final stop. ϛ: and ϛ: are used on fol. 1 v a, ll. 9, 10, as ornaments to the lines. The former is found at Titus ii. 3 and 8 as a subordinate stop. In the facsimile in *Miniscalchi Erizzo* the figures ϛ: and ϛ:, in red, are frequent as stops: in one place there are four points, ϛ:.

4. It is impossible to assign an exact date to these fragments, and difficult even to say to what century they belong. At present there are not materials available for dating Palestinian MSS., such as those which abound in the case of the works of the Edessene and Nestorian scribes³. We have however some indications of the history of the Palestinian hand. Our starting-point is Adler's Vatican Evangelarium, which is dated 1030 A.D.⁴ Of undoubtedly later date are such debased hands as that of Add. 14,664, fol. 34 a, and possibly that of fol. 26 b⁵. And it is equally clear that the old writing on fol. 14 of Add. 14,450 is

¹ Dr. Land (*Anecdota Syriaca*, vol. iv. p. 214) writes of the London and St. Petersburg Palestinian fragments:—⁴ Ex eo quod ϛ literam omnes Palestini invertunt, qua Graecorum π exprimant, apparet, eam aspiratam fuisse praeter voces a Graecis sumptas et (in Psalmis certe Londinensibus) eas in quibus ϛ olim producebatur seu duplicatur;’ and gives as examples such Syriac forms as ϛⲁⲛ, ϛⲓⲁⲛ, ϛⲓⲁⲛ, with inverted ϛ.

² See the note on the place.

³ See *Studia Biblica*, III, p. 50, n. 2.



⁴ It was written in Antioch ‘in the year 1341 of Alexander the Greek;’ see colophon quoted in *Versiones Syriacae* (Adler), p. 139, and *Evangelarium Hierosolymitanum* (Miniscalchi Erizzo), p. 576. Dr. Wright, *op. cit.* p. xxxii. note §, accepted the date, and I do not know that there is any reason for questioning the statement of the colophon.

⁵ See Plates XIX, XX, in Wright's Catalogue; also the interesting series of seven facsimiles annexed to Professor Land's *Anecdota Syriaca*, vol. iv.

older than that of Adler's MS. Of this leaf Dr. Wright said, 'I can only hazard a conjecture that it belongs to the eighth or ninth century¹.' These indications, though slight, are consistent, and point to a distinct decadence in the script from the eighth century, attendant, no doubt, on the decadence of the sect to which the dialect and the characters belonged. Now if our facsimiles be compared with fol. 14 of Add. 14,450, the oldest specimen in the British Museum, it will be recognised that our four leaves are at least not inferior to it in beauty of execution, as well as in freedom from what Wright calls the almost hideous exaggeration and distortion of every peculiarity, with which the latest hands abound. The writing is bold and firm, and not inelegant, and certainly seems to belong to the best period of the style². It will not, I think, be unreasonable to suppose that it is at least as old as the palimpsest leaf of Add. 14,450, and I am somewhat disposed to believe that it is a little older. In any case, it can hardly be assigned to a later date than the eighth century. The single leaf, which is written in the smaller characters of another hand, is also very ancient; but I am inclined to think that it belonged to a MS. which was written a little later than that to which the four leaves belonged.

After I had arrived independently at these conclusions, I received an interesting confirmation of my opinion. Copies of the three collotypes were submitted to the Rev. George Margoliouth³, whose position

¹ *Op. cit.* Part III, p. xxxii. Fol. 26 b, I adduce with hesitation, because Wright was disposed to 'assign it to the tenth or eleventh century.' The reader should compare Plate XIX with the facsimile in *Miniscalchi Erisso*. Mr. G. Margoliouth has called my attention to an ambiguity in Wright's statements about fol. 14 of Add. 14,450. *Op. cit.* I, p. 55, he remarks that the fol. is 'perhaps of not much later date than the rest of the volume.' Shortly before he had said that the writing of the MS. 'is a fine regular Estrangela of the seventh century.' If with these statements his opinion on p. xxxii of *Catalogue* Part III be compared, it will be seen that he exhibits an uncertainty about the date. But Mr. Margoliouth adds, 'It certainly appears to me that the underlying text of fol. 14 is not later than the seventh century (at any rate not much later), especially considering that the text written over it cannot, I think, be placed very late either.'

² Land, by a comparison of individual letters, especially the  and , arranged the extant Palestinian documents in a series, of which the St. Petersburg *Gospel Fragments* are among the oldest, and the London *Hymns* among the youngest. Comparing this series with the dates which Wright gave to the London MSS. he finds an independent confirmation of his judgment. *Op. cit.* pp. 213, 232.

³ C. C. C., Camb., Tyrwhitt Hebrew Scholar, and now Senior Assistant in the Oriental Department of Printed Books and MSS., British Museum.

affords peculiar facilities for forming a judgment on the date and character of an Oriental document. After a careful inspection, he wrote to me as follows:—

‘There certainly is a considerable likeness between the Palestinian text of fol. 14 in Add. 14,450 and the Syriac of your MS. I am myself inclined to think that the former is somewhat older, as the writing is a little more flowing, but much difference there is not between the two, and it appears to me that both may belong to the seventh century. You would, I suppose, look upon the smaller page as showing a smaller hand of about the same age, and this is also the impression which it at present makes upon me.’

The remark that the odd leaf may be written in ‘a smaller hand of about the same age,’ is important. A difference of hand in these and other ancient documents, may indicate rather a different scribe, or a different locality, than a different date. It may also be well to point out, that the absence of vowel-marks from our fragments is not, in such writings, an indication of antiquity. A reference to Plates XIX and XX in the *B. M. Catalogue*, Part III, will show that much younger Palestinian MSS. were written without vowels; but the Vatican *Evangeliarium*, according to the facsimile in *Miniscalchi Erizzo*, has more diacritical points than can now be distinguished in our fragments.

In a subsequent communication, Mr. Margoliouth informed me that Professor Land, of Leyden, had seen the collotypes, and thought the hand of the four leaves might be a little older than that of fol. 14 of Add. 14,450. I trust that the courteous and learned Professor will pardon my quoting as an opinion, what at present is the result of a first impression; still, his words, as far as they go, are an interesting and independent confirmation, by an authority on the subject, of the view we expressed above. To sum up then, we may, with considerable confidence, conclude that the four pieces are in a seventh or eighth century hand, while the fifth fragment was written somewhat, but not much, later.

5. With greater certainty can we determine the dialect of these fragments, and the version, or versions, to which they belong. The leaves are written in the characters which appear to be peculiar to what has been named *Palestinian Syriac*, and the features of that dialect are distinctly marked. א is used, like the Hebrew ׀, in the formation of the future tense. Chaldaic forms, Hebrew words, and

many words and forms which can only be paralleled from Adler's *Evangeliarium* and the related documents, abound in the short compass of the few verses which our fragments contain. From all these facts it is clear that the fragments are portions of translations into the Palestinian Syriac; but, as they stand at present alone, and we have no other MSS. of translations of the same parts with which to compare them, it is impossible yet to decide whether these, and the other extant remains, all belong to one version, or whether there were several versions of larger or smaller parts of the Bible, by different hands. It is however significant that in the Gospels, where comparison of documents is possible, it is evident that the extant remains are all parts of different copies of the same text¹. But this might be expected in the case of *Evangelia*.

6. The reader will judge for himself from the collotypes that, in the preparation of this edition of the fragments, the work of deciphering has not been easy. But by patient labour in bright sunlight the difficulties have been overcome, and I am confident of the correctness of the transcripts as a whole, although a few words and letters are perhaps not quite certain. We have printed the Syriac in columns, each of which agrees in all respects with the corresponding column in the MS., except that the exigencies of type-setting do not always allow that regularity in length of line, which the handwriting exhibits. The text is given exactly as it stands in the MSS., so that—

(1) Letters or words which are illegible, and have been restored, are added in brackets.

(2) The plural marks, and stops, are only given where they can be read in the original. Those which are supplied are expressed by small circles.

(3) But the point on *ḏ* has been added where illegible, as it was evidently the rule of the scribe to use it, and the absence of it may be attributed to the state of the MS. at that particular place.

(4) Smaller type has been used where a Title, Colophon, or Gloss was written smaller in the MS.

The translation is as literal, and as much in the exact order of the Syriac text, as the English idiom will allow. Words which are not in the Syriac are put in italic type in the English. The representation of

¹ In Land, *op. cit.* IV (*Evangelia Londinensia et Petropolitana*), it will be seen how defects of words, and even letters, can in the London (pp. 114–119) and in the St. Petersburg (pp. 144, 145) be supplied from the Roman copy.

Semitic names in English is always difficult: in these fragments the difficulty is increased by the ambiguity of the originals, through the absence of vowels. Particulars will be found in the Notes; but in general it is to be remarked that long *o* may be long *u*, or vice versa, as **ⲟ** stands for both. The short vowels are inserted by analogy, but in many cases the *ā*, *ē*, or *ī*, which has been adopted, may be changed for one of the other two. The consonants **Ⲫ**, **Ⲁ**, **Ⲇ** are represented by *t*, *c*, *k*. The reader is reminded that *c* never has in Syriac the sound of a sibilant.

7. In the Notes on the Syriac text, we have touched on various questions which arise in connection with the character of the translations contained in the present fragments.

(1) In regard to the Old Testament, we have indicated some points of resemblance and of difference between our text and the Peshitto. The reader who compares the two, line by line, will discover that the divergences are so numerous, that they forbid the supposition that ours is a revision of the Peshitto. The resemblance to the LXX. is certainly striking¹; but the influence of the Hebrew is so apparent, that it is impossible that the version could have assumed its present form without some reference to the Hebrew original.

(2) In connection with our New Testament fragments, three interesting questions arise: (α) How are they related to the remains of the Palestine Version? (β) Is the translation dependent on the Peshitto, and its Harclean revision? (γ) To what type of Greek text do these fragments bear witness?

(α) The number of Palestinian forms, and of words common to our text and Adler's MS., demonstrate that the fragments now edited, and those which were known before, are all parts of one vernacular version, although, as we said on the preceding page, there is no evidence to show whether the separate books were translated at one time, or at intervals, and whether, or not, any revisions took place.

(β) To afford materials for an answer to the second question, we have set out in parallel columns a passage in the three forms of the Peshitto, the Harclean, and our MS. No one who pursues the comparison

¹ 'Psalmos e versione Graeca LXX. Interpretum translatos esse, jam e numeris quibus inscripti sunt didiceram;' Land, *op. cit.* IV, p. 190. See also our note on p. xxix.

throughout the fragments can doubt that they show abundant signs of being an independent translation from the Greek. The divergences from the Peshitto are not like those of the Harclean, which are due to the attempt to force the older Syriac into a resemblance to the Greek. The differences between the text of our fragments and the Peshitto, or the Harclean, are altogether such as would be found in a version made at a different epoch, amid other surroundings, by other hands.

(γ) On the assumption that our fragments are parts of the version of which Adler's MS. represents the Gospels, it may be supposed that a similar type of Greek text underlies them all. It has usually been held that the 'Jerusalem Syriac' bears witness, for the most part, to the readings of the oldest uncials and those cursives which agree with them¹; but it is not true that it lends a constant support to what has been called the Pre-Syrian, or Neutral, type of text. An inspection of the *Delectus Lectionum* which Professor Sanday has set out, with much clearness, in his excellent *Appendix*², will show that the *Versio Hierosolymitana*, as often as not, sides with the Peshitto against the reading of the codex Vaticanus. A complete solution of the problem must be left to the student who will institute an exhaustive examination of the occasion of every word and phrase in the N. T. *Palestinian Syriac*. Our Notes suggest the answer, which may ultimately be given. It will be seen from them that while some of the readings of recent editors, and of cod. B, in the Pauline Epistles, are supported, others are not. Our translation, which occupies an independent position as a Syriac Version, bears also an independent witness to a class of Greek documents, which exhibited a form of text, in part eclectic, in part distinguished by peculiar readings.

The friends who are named in these pages, and others, have helped me by many suggestions, which I have gladly adopted, but without thereby holding them responsible for any of the critical opinions expressed in the course of the work.

¹ Adler's words are:—'Ostendimus, eam [sc. *Vers. Hier.*] antiquissimis auctoritatibus suffragari, perantiquos codices, Vaticanum et Cantabrigiensem plerumque sequi, Patribus quoque, Origeni, Chrysostomo, aliis, non raro adstipulari.' *Verss. Syrr.* p. 201; cf. Scrivener's *Introduction*, Ed. 3, p. 330.

To much the same effect Miniscalchi Erizzo, *op. cit.* II, p. xlviii. So Land:—'Quod jam in Psalmis observavimus, versionem Palaestinam cum nullo Graeco libro hodie superstite omnino conspirare, idem et in Evangeliiis apparet.' *Op. cit.* IV, p. 199.

² *Nov. Test. c. Tribus Appendicibus* (Lloyd et Sanday), 1889.

¹ In margine MSti *هوذا*.

We have selected this passage for comparison in the three versions, because it is one where the Palestinian text can be exhibited with certainty. The reader can judge for himself from the photograph, which includes ll. 1-21. Every word is legible, though some of the points are doubtful, or have been altogether effaced. The Harclean is printed from *White*¹, the Peshitto from the usual text, without regard to variants, for they would not affect the general relation of the Peshitto to the Harclean and the Palestinian. The passage represents somewhat more than one-sixteenth of the text in our fragments, and suffices to show the fundamental difference between the Palestinian and the Old Syriac² and its Harclean revision. The difference is not merely that of dialect—changes of forms and words to adapt the text to the vernacular of a district—it is much wider. The Harclean, though often divergent from the Peshitto, is evidently based upon it. The Palestinian differs from both, sentence by sentence. Such agreement as exists appears to be accidental, and due to the identity of the underlying Greek in those places. Even this short passage contains three various readings:—l. 2, ἐθνῶν omitted, which *Har.* and *Pesh.* have; l. 17, 'and another Hermogenes;' l. 24, 'with Him' for 'with *our*' [*Pesh.*] 'with *the*' [*Harcl.*] 'Lord.' It can hardly be doubted that the Palestinian, whether older or younger than the Peshitto, is independent of it, at least in the Pauline Epistles, and represents a different form of Greek text.

¹ *N. T. Vers. Syr. Philoxeniana* [Heracleensis] c. *Interp. et Annot. Josephi White.*

² The reader is aware that Dr. Hort and others have applied this name to the Curetonian. That the Curetonian preceded the Peshitto is only an opinion. In *Studia Biblica III* I have shown that the latter bears no traces of being a revision of the former. If the Syriac *Tetraevangelium* is really based on an older translation, yet without doubt it was brought into its present form at a very remote period; and the same is true of the other parts of the Peshitto N. T., the *Apostolos*, the *Praxis*, and the *Three Catholic Epistles*. In the present state of our information about the history of the Peshitto, the assertion often made that 'it was revised in the fourth century,' is possibly incorrect, and certainly premature.

While these pages are passing through the press, the discovery is announced of another 'Curetonian MS.,' said to contain an almost complete text. We are curious to know if this fresh witness can give further evidence about the relation of the Curetonian to the Peshitto.

THE REMAINS OF THE PALESTINIAN VERSION
OF THE HOLY SCRIPTURES.

The largest and most important portion of these remains is that which has been longest known to scholars, the *Evangelistarium* in the Vatican Library, which was described by Adler in his *Versiones Syriacae*, published in the year 1789. Smaller portions have been found amongst the Nitrian MSS., which were acquired by the British Museum between the years 1838 and 1864. Other fragments have been brought from the East by Tischendorf, and are now in the Imperial Library, St. Petersburg. Another small fragment was discovered in 1889 by Mr. J. Rendel Harris, amongst the MSS. in the library of the Convent of St. Catharine, on Mount Sinai. To these we can now add the five fragments which are described in this Anecdote. In all, the extant portions of the Palestinian Version are as follows:—

NUMBERS iv. 46, 47; 49—v. 2; 3, 4; 6—8.

[Bodleian Library, Oxford—perhaps eighth cent.]

DEUTERONOMY vi. 4—16; vii. 25, 26; xiii. 6—17.

[Imperial Library, St. Petersburg—seventh or eighth cent.]

PSALMS xliii. 12—27 (Heb. xlv. 11—26); xlv (Heb. xlv); xlv (Heb. xlv); xlv (Heb. xlvii); xlviii. 15 (Heb. xlix. 14)—end; xlix (Heb. 1). 1—9; lv. 7 (Heb. lvi. 8)—end; lvi. 1—7 (Heb. lvii. 1—8); lxxvii (Heb. lxxviii). 52—65; lxxxii (Heb. lxxxii); lxxxii (Heb. lxxxiii). 1—10; lxxxix (Heb. xc); xc (Heb. xci). 1—12.

[British Museum, Add. 14,664, foll. 22—29—tenth or eleventh cent.]

PROVERBS ix. 1—11.

ISAIAH xi. 6—10; xiv. 28—32; xv. 1—5; xl. 1—8; 9—12.

JOB xxi. 1—9.

[Imperial Library, St. Petersburg—seventh or eighth cent.]

THE FOUR GOSPELS. The whole, or a part, of nearly every chapter of each of the Evangelists is represented; there being in all about two-thirds of the text of the Gospels. Indexes of chapters and verses are given in *Land*, pp. 178, 179, 194-197, and in *Miniscalchi Erizzo*, pp. 51-89.

[The British Museum (Add. 14,450, fol. 14—? seventh cent.; 14,664, foll. 17, 20, 21—tenth or eleventh cent.), The Vatican—A.D. 1030, The Imperial Library, St. Petersburg—? seventh cent.]

ACTS xiv. 6-13, in a hand of uncertain, but not very early, date.

[The Imperial Library, St. Petersburg.]

THE PAULINE EPISTLES.

GALATIANS. Eleven verses, or part of verses, viz. ii. 3-5, 12-14; iii. 17, 18, 24-28.

[Mount Sinai—perhaps eighth cent.]

COLOSSIANS iv. 12-18.

1 THESSALONIANS i. 1-3; iv. 3-15.

2 TIMOTHY i. 10—ii. 7.

TITUS i. 11—ii. 8.

[Bodleian Library—seventh or eighth cent.]

The London and St. Petersburg texts, which are all fragmentary, have been published by Professor Land in *Anecdota Syriaca*, tom. iv, 1875. From this volume the references given above are taken.

The Vatican Evangelistarium was edited in sumptuous style by Count F. Miniscalchi Erizzo, in the work entitled *Evangeliarium Hierosolymitanum*, 1861-1864.

The Sinaitic leaf has been printed by Mr. J. Rendel Harris in *Biblical Fragments from Mount Sinai*, 1890.

The reader may also consult:—

Adler's *Versiones Syriacae*.

Davidson on the Syriac Versions in Kitto's *Cyclopaedia of Biblical Literature*, 3rd ed., 1866.

Duval, *Traité de Grammaire Syriaque*, ll. cc. (p. v sup.) and § 11.

Kautzsch, *Grammatik des Biblisch-Aramaischen*, § 5. 9.

THE TYPE OF GREEK TEXT SUPPORTED BY THE SYRIAC OF THE FOUR FRAGMENTS OF THE PAULINE EPISTLES.

[Mr. E. N. Bennett, Fellow of Hertford College, has very kindly assisted me in comparing the readings of the Palestinian fragments of the Pauline Epistles with the Greek text. The following section has been written by him as a convenient summary of the results of our observations. It will be seen that Mr. Bennett's remarks tend to confirm the opinions which we have already expressed¹ on the character of the translation, and on the type of Greek text from which it was made.]

As the four fragments before us cover less than sixty verses, it is impossible to draw from them any very decided inferences as to the nature of the Greek text underlying the Palestinian version of the Pauline Epistles. But the following collation, which, I fear, must necessarily be imperfect, seems to fully confirm the view already taken by Westcott and Hort and others, that the Palestinian contains a text entirely different from the other Syriac versions. Even in the few verses before us the variety of reading is surprising and Land's verdict holds good—'Versionem Palaestinam cum nullo Graeco libro hodie superstite omnino conspirare.' The Greek text used by the translator must have been a curious intermixture of Western and other types. The Syriac favours **■** against B twice, and B against **■** three times. The combination **■**B is followed five times and in four cases deserted. The text harmonizes with the Peshitto in opposition to the Harclean some seven times, though the reverse is less common; it sometimes sides with both these versions against the Greek MSS., and sometimes opposes them. Tischendorf's view, that the Palestinian text resembles most closely that of B and D, is scarcely corroborated by the present fragments, which agree with the combination three times, and diverge from it twice,—though, as remarked above, our data in the present instance are too scanty to supply any definite conclusion on this point.

¹ See *Introduction*, § 7 (2); also pp. xiv, xv.

In general the version is correct¹, and in only two places has the translator seriously missed the sense of his original, viz. in 1 Thess. iv. 10-11 and Titus ii. 7. In the first of these passages the author of the version has evidently been puzzled by the phrase φιλοτιμείσθαι ἡσυχάζειν. He has translated the Greek as if there were a καί between the two verbs, has transposed the order of περισσεύειν and φιλοτιμείσθαι and taken the latter to mean 'render honour,' or perhaps 'increase,' for the Syriac is doubtful. In the second passage ἀφθορίαν is translated as if it were an adjective agreeing with διδασκαλία, but it is difficult to see why ~~Λαοδικεία~~ has been made to correspond to σεμνότητα.

Amongst minor mistakes are Θεὸν εἶδέναι turned by 'to see God' in Titus i. 16, and in ii. 7 of the same Epistle περὶ πάντα rendered as if it were περὶ πάντων. In Col. iv. 15 the Syriac has kept the masculine form Νυμφᾶς, while it follows B and Harcl. text in reading αὐτῆς (the second hand of B accentuates Νύμφαν). The omission of ὁ ἀγαπητός in Col. iv. 14, and the reading τὴν ἐν Λαοδικείᾳ (ver. 16), are almost unique; there is no other authority, as far as I know, for the absence of ὅλη in 1 Thess. iv. 10.

At the end of the Epistle to the Colossians we find the common form of the subscription—ἐγράφη ἀπὸ Ῥώμης διὰ Τυτικοῦ καὶ Ονησίμου—preceded by a clause found in D and a few other MSS.

The question of the Greek text which underlies so ancient a version as the one before us is full of interest, and we may hope that its fuller solution will be facilitated before long, by the acquisition of fresh materials. I have been informed by Mr. J. Rendel Harris, that a considerable number of Palestinian fragments exist on Mount Sinai, and the examination of these would doubtless throw fresh light on the subject.

The following notes are based mainly on the text of Tregelles, but the references to the Peshitto and the Harclean have been verified in *Leusden and Schaaf* and in *White*.

COLOSSIANS IV. 12-18.

iv. 12. Ἰησοῦ with \aleph ABC [against D Pesh. Harcl.]

πεπληρωμένοι with Pesh. Harcl. text [against \aleph ABCD Harcl. marg.]

¹ Cp. Land, *Anecd. Syr.* iv. 197, versionem Palaestinam ab hominibus haud indoctis ad varios Graecos libros emendatam et immutato sermonis usui accommodatam esse.

11. omits *ιδίαις* (ut vid.) with B D [against \aleph A].
 omits *καί* (before *ὑμῖν*) [against Harcl.]
13. *θέλομεν* with \aleph A B D [against Pesh. Harcl.]
κεκοιμημένων (ut vid.) with D [against \aleph A B Pesh. Harcl.]
14. *καὶ ὁ θεός* (ut vid.) with Pesh. [against B Harcl.]

2 TIMOTHY I. 10—II. 7.

- i. 11. omits *ἐθνῶν* with \aleph A [against C D Pesh. Harcl.]
16. *ὁ κύριος ἔλεος* with Pesh. Harcl.
18. adds *μοι* (after *διηκόνησεν*) with Pesh. Harcl.
- ii. 3. *συγκακοπάθησον* (ut vid.) with \aleph A C D Harcl. marg. [against Pesh. Harcl. text].
7. *ὁ* (before *λέγω*) with \aleph A C Pesh. [against D Harcl.]

TITUS I. 11—II. 8.

- ii. 3. *ιεροπρεπεῖ* with C Pesh. Harcl. [against \aleph A D Harcl. marg.]
μὴ οὔφ with D Pesh. Harcl. [against \aleph A C].
5. *οἰκουρούς* (ut vid.) with \aleph A C D [against Harcl. marg.]
 omits (after *θεοῦ*) *καὶ ἡ διδασκαλία* [against C Harcl.]

E. N. B.

LIST OF PALESTINIAN AND OTHER WORDS AND FORMS.

The *Syro-Palestinian* dialect contains:—(a) Many Chaldee words and forms, some Hebrew words, and a few adapted from Arabic and Greek. (β) Grammatical forms, nearly all of which are also Chaldaic. (γ) Roots used in a sense not common in ordinary Syriac. (δ) Some terms, and forms of words, which appear to be exclusively Palestinian.

Most of the Palestinian words in the following list are included in the lists in *Land* and *Miniscalchi Erizzo*. Their lists, in conjunction with ours, will supply an interesting specimen of the Palestinian vocabulary.

ܐܕܡܐ	1 Thess. i. 1.	ܐܕܡܐ	Rubric, p. 14, l. 20.
ܐܕܡܐ	Num. iv. 49. See also note on Tit. i. 12.	ܐܕܡܐ	Num. v. 7, 8.
ܐܕܡܐ	Tit. ii. 1, 7.	ܐܕܡܐ	1 Thess. iv. 14, etc.
ܐܕܡܐ	1 Thess. iv. 8.	ܐܕܡܐ	Tit. ii. 7.
ܐܕܡܐ	Col. iv. 18.		
ܐܕܡܐ	Col. iv. 15, 2 Tim. i. 12.	ܐܕܡܐ	2 Tim. ii. 2.
ܐܕܡܐ	Col. iv. 15, etc.	ܐܕܡܐ	Tit. ii. 7.
ܐܕܡܐ	Num. iv. 46.	ܐܕܡܐ	1 Thess. i. 2.
ܐܕܡܐ	2 Tim. ii. 7.	ܐܕܡܐ	2 Tim. ii. 1, 4.
ܐܕܡܐ	1 Thess. i. 2, etc.; and see note on i. 2.		
ܐܕܡܐ	1 Thess. iv. 6.	ܐܕܡܐ	Col. iv. 16.
ܐܕܡܐ	2 Tim. i. 16.	ܐܕܡܐ	1 Thess. iv. 10.
ܐܕܡܐ	Tim. ii. 6.	ܐܕܡܐ	Tit. ii. 8.
ܐܕܡܐ	2 Tim. ii. 5.	ܐܕܡܐ	for ܐܕܡܐ, 1 Thess. iv. 8.
ܐܕܡܐ	Num. iv. 49.	ܐܕܡܐ	Tit. ii. 4, 5.
ܐܕܡܐ	2 Tim. i. 11.	ܐܕܡܐ	1 Thess. iv. 5.
		ܐܕܡܐ	2 Tim. i. 12.
		ܐܕܡܐ	Num. iv. 49.
ܐܕܡܐ	2 Tim. i. 14.	ܐܕܡܐ	Num. iv. 49, v. 4.
ܐܕܡܐ	2 Tim. i. 10.	ܐܕܡܐ	Tit. i. 14.

- ١
 ١٥٨١ 1 Thess. iv. 3.
- ٣
 ١٥٨٢ 1 Thess. iv. 9, 2 Tim. i. 13.
 ١٥٨٣ 1 Thess. i. 3.
 ١٥٨٤ 2 Tim. i. 15, ii. 2.
 ١٥٨٥ 2 Tim. ii. 3.
 ١٥٨٦ Tit. i. 12.
 ١٥٨٧ 2 Tim. ii. 1.
 ١٥٨٨ Col. iv. 17.
 ١٥٨٩ Num. v. 7.
 ١٥٩٠ Col. iv. 18, 1 Thess. i. 1.
 ١٥٩١ 1 Thess. iv. 12.
 ١٥٩٢ Tit. i. 13.
- ٤
 ١٥٩٣ Tit. ii. 7; ١٥٩٤ Col. iv.
 ١٥٩٥ 12, 13; ١٥٩٦ 1 Thess.
 iv. 9.
 ١٥٩٧ Tit. ii. 7.
 ١٥٩٨ Tit. ii. 4.
- ٥
 ١٥٩٩ in *ful.*, Num. v. 2, etc.
 ١٦٠٠ Tit. ii. 4.
 ١٦٠١ Num. v. 8; cf. 1 Thess.
 iv. 4 n.
 ١٦٠٢ Tit. ii. 2.
 ١٦٠٣ Tit. ii. 4.
 ١٦٠٤ 1 Thess. iv. 6.
 ١٦٠٥ 2 Tim. i. 12.
 ١٦٠٦ 2 Tim. ii. 2.
 ١٦٠٧ Num. v. 3.
 ١٦٠٨ Col. iv. 12, etc.; see note,
 p. xxx.
 ١٦٠٩ 2 Tim. ii. 4.

- ١٦١٠ Num. iv. 49, etc., and see
 Col. iv. 18 n.
 ١٦١١ 2 Tim. i. 18.
- ٦
 ١٦١٢ Num. v. 4, Tit. i. 13.
 ١٦١٣ Num. iv. 47, etc.
 ١٦١٤ 1 Thess. iv. 12.
 ١٦١٥ 1 Thess. iv. 5, 11.
 ١٦١٦ Tit. ii. 3.
 ١٦١٧ 1 Thess. i. 1.
- ٧
 ١٦١٨ 1 Thess. iv. 6, 13, Tit. i. 11.
 ١٦١٩ 2 Tim. i. 12.
- ٨
 ١٦٢٠ 1 Thess. i. 3.
 ١٦٢١ 1 Thess. iv. 14, 2 Tim. ii. 2.
 ١٦٢٢ Tit. i. 14.
 ١٦٢٣ Col. iv. 13, 1 Thess. iv. 5 n.,
 and p. xxii. n. 1.
 ١٦٢٤ Tit. i. 16.
 ١٦٢٥ 1 Thess. iv. 5.
 ١٦٢٦ 1 Thess. iv. 13.
 ١٦٢٧ 1 Thess. iv. 10.
 ١٦٢٨ 2 Tim. i. 13.
 ١٦٢٩ Tit. ii. 3.
 ١٦٣٠ Tit. i. 15.
 ١٦٣١ 2 Tim. i. 12.
 ١٦٣٢ 2 Tim. ii. 2.
 ١٦٣٣ Col. iv. 13.
 ١٦٣٤ 1 Thess. iv. 13.
 ١٦٣٥ Tit. ii. 3.
 ١٦٣٦ Tit. i. 14.
 ١٦٣٧ Tit. i. 15.

متقاضي Tit. ii. 3.
معاذ 1 Thess. i. 2.

م ٢
معاذ 2 Tim. ii. 6.

م
معاذ Num. v. 3.
معاذ Tit. ii. 3.
معاذ Tit. ii. 5.
معاذ Num. v. 6, 7.

م
معاذ 2 Tim. ii. 4.
معاذ Col. iv. 12, and see 1 Thess.
i. 2 n.
معاذ Num. iv. 49.
معاذ Num. iv. 47; cf. 1 Thess. i. 3.
معاذ Col. iv. 13.
معاذ Num. iv. 47.
معاذ 2 Tim. i. 14.
معاذ 1 Thess. iv. 6, 8.

م
معاذ *inversum* (2) 2 Tim. i. 12 n.
معاذ 2 Tim. ii. 6.
معاذ Num. iv. 47.
معاذ Tit. i. 16.
معاذ 2 Tim. i. 12, 14.

3
معاذ Col. iv. 12.
معاذ 1 Thess. iv. 12.

م
معاذ 1 Thess. iv. 4.
معاذ Tit. i. 14.
معاذ 2 Tim. ii. 6.
معاذ Tit. i. 12 *marg.*
معاذ Rubric, p. 14, l. 20.
معاذ Col. iv. 16.
معاذ Rubric, p. 14, l. 19.
معاذ Tit. i. 13.

م
معاذ 2 Tim. i. 16.
معاذ Num. iv. 46.

م
معاذ 1 Thess. iv. 10.
معاذ Num. v. 2, 4.
معاذ Col. iv. 18, etc.
معاذ Col. iv. 12, etc.
معاذ Tit. i. 12 *marg.*
معاذ 1 Thess. iv. 13.
معاذ 1 Thess. iv. 6.
معاذ Col. iv. 17.
معاذ 1 Thess. iv. 7.

ل
معاذ 2 Tim. ii. 7.
معاذ 1 Thess. iv. 5.
معاذ Tit. i. 11.
معاذ Rubric, p. 14, l. 19.
معاذ 1 Thess. iv. 3.
معاذ 1 Tim. i. 10, Tit. ii. 7 n.

NOTES

ON THE VERSES CONTAINED IN THE FRAGMENTS.

ABBREVIATIONS.

<i>Buxt.</i>	= Joh. Buxtorfii Lex. Chald. Talmud. et Rabbin.
<i>Cast.</i>	= Edm. Castelli Lexicon Syriacum ed. J. D. Michaelis.
<i>Hier.</i>	= The Words and Forms of the <i>Evangelistarium Hierosolymitanum</i> .
<i>Lagarde</i>	= Bibliothecae Syriacae a P. de Lagarde collectae, 1892.
<i>Levy</i>	= Chaldäisches Wörterbuch über die Targumim, von J. Levy.
<i>Palest.</i>	= The Dialect of the Remains of the Palestinian Version.
<i>Sanday</i>	= Nov. Test. Graec. cum Appendicibus, curante Gul. Sanday, 1889.
<i>Schaaf</i>	= Car. Schaafii Lex. Syr. Concordantiale.
<i>Thes. Syr.</i>	= Thesaurus Syriacus (R. Payne Smith), Fasc. i-ix, ۵-۶.
<i>WH</i>	= The New Testament in the Original Greek (Westcott & Hort), 1881.

NUMBERS.

iv. 46. *Moshê, Aharon, the Livijê*, Semitic forms, as in the Peshitto (but *there* ܠܚܝܐ = L'vijê), although, as will be seen below, the Greek text has been usually followed, while yet the Hebrew has not been neglected. In the N. T. fragments we have ܝܫܘܥ = Ἰησοῦς, instead of the *Pesh.* Jeshua.

[ܩܡܐ] If the noun, and not the adjective, it is a *Palest.* plural emph., like ܠܚܝܐ l. 12. ܦܝܐ and its derivatives are always written without the ܐ in old MSS. The *scriptio plena* of the next word is a mark of antiquity, at least it would be in a *Pesh.* manuscript; but it occurs in printed editions.

of Israil] The *Rom.* reading, *Alex.* has νῶν Ἰσραήλ.

numbered] No doubt some part of ܠܚܝܐ preceded; LXX. ἐπεσκέψατο, as ver. 49 ἐπεσκέπησαν, where we have ܠܩܝܢܐ and they were numbered.

[ܠܚܝܐ] Final ܠ in our text is sometimes thus furnished with a point, the use of which appears to be somewhat arbitrary. Here it may be a stop, subordinate to the (:) which follows; but cf. ܠܚܝܐ, and note on ver. 49.

l. 5. ܕܐܝܠ is the word ὄχλος; perhaps there was a reading ἐν τ. ὄχλοις. LXX. now κατὰ δῆμους καὶ with *Pesh.* and *Heb.*

1. 6. [𐤀𐤍𐤁] The (:), which is not distinct in the collotype, seems to be thus placed for want of room.

47. twenty-five years] So LXX, but *Heb.* and *Pesh.* thirty.

unto the works . . .] Like *πρὸς τὸ ἔργον τῶν ἔργων καὶ τὰ ἔργα τὰ αἰρόμενα*, rather than the Hebrew.

[𐤁𐤁] *Chald.* and *Palest.* form of participle.

[𐤁𐤁𐤁] *Palest.*, see *Thes. Syr.* 2779—with *Palest.* suffix, ver. 49, l. 3.

[𐤁𐤁𐤁] Apparently a *Palestinian* form; cf. *Neo-Syr.* [𐤁𐤁𐤁] is used in *Pesh.* (Num. iii. 26, 31) of the holy vessels and instruments. Perhaps *ἔργα* was taken here in the same sense.

49. [𐤁] with suffix, for [𐤁] with suffix; frequent in *Hier.*, and in these fragments.

[𐤁] for [𐤁], as [𐤁𐤁] Mat. iv. 6 *Hier.* in *Thes. Syr.* 1549.

[𐤁] *Elaya* is rare in these fragments, if it occurs at all; we take the point on [𐤁] as diacritical (as l. 11; l. 1, p. 4, is defaced) and read (:) between the two words. Again like LXX. *ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ τῶν αἰρουσιν αὐτοί, καὶ ἐπεσκέπησαν.*

[𐤁𐤁𐤁] Thus clearly in the MS., with the rare archaic [𐤁] (*Duval*, § 180) and [𐤁] dropped—cf. [𐤁𐤁], fol. 2 r a, l. 3. So in next word [𐤁], though [𐤁] also occurs in *Hier.*, cf. *Thes. Syr.* 1003.

The blank line at the end of the verse, which corresponds to the [𐤁] (Parasha=Section), seems to indicate that the scribe was acquainted with the division of the Hebrew, although the translation so often follows the LXX. The injury to the leaf extends over the next [𐤁] between ver. 4 and ver. 5. There seems hardly room for another blank line.

v. 2. [𐤁] And so p. 6, l. 14; cf. p. 4, l. 3. Such differences in spelling are common, even in carefully written Syriac MSS.

[𐤁] [𐤁] for [𐤁] in the future, *Palest.* and *Chald.* [𐤁] in Syriac usually (*Bernstein* Lexicon) in Chaldee sometimes (*Levy* s. v.) means 'to burn.' Here as *Chald.* [𐤁] ejicere, and *Rab.* [𐤁] emittere—*Buxt.* 2327.

3. [𐤁] The *παρεμβολή* of the *Rom.* text; *Alex.* *συναγωγή*.

[𐤁] Chaldee for Syriac [𐤁]; also in *Hier.*, see *Thes. Syr.* 2542.

your camps] [𐤁]; so *Pesh.*; *Heb.* and LXX. *their*.


4. [𐤁] (also [𐤁] *Thes. Syr.* 1681) *Hier.*




and sent them] retaining *αὐτούς*, which *Alex.* omits.

6. The line is partly illegible, which increases the difficulty of the construction. There can be little doubt about the last word, and the form is frequent in *Hier.* As regards the first, the LXX. having *δοῦναι ἂν ποιήσῃ*, and the *Heb.* *יעשו*, we restore [𐤁], since some part of that verb must almost certainly have governed the acc. [𐤁]. Thus we obtain a sentence which is at least as intelligible as the LXX. text.


any offence] The πασών of *Rom.* text.  as Col. iv. 7, *q. v.*


of the sons of men] Following apparently the τῶν ἀνθρωπίνων of LXX, rather than the *Heb.*


Our text omits 'against the Lord,' as does the LXX, but the translation seems to follow  rather than παρὶδὼν παρίδῃ; for though the latter may represent the Hebrew (see *Schleusner* s. v.), it would hardly suggest the Syriac.


 is difficult. In its position it ought to be objective; but that, the sense forbids. When used for *ille*, it usually precedes; see examples in *Thes. Syr.* 1642, and cf.  below. Probably the order is an imitation of the *Heb.* and LXX, but the meaning is rather αὐτή than ἐκείνη. *Pesh.* is  that soul.


7. let him] As LXX; *Heb.* pl. (וְהַחֲדִיר), but continues in the singular. The text also supports the *Rom.* ἐποίησε; *Alex.* has ἤμαρην.

 *Hier.* in the sense of 'pay.'

which is upon him] *Pesh.* 'let his sin return upon his head;' both misunderstood the  of the *Heb.* LXX. τὸ κεφάλαιον, omitting the preposition.



 *Hier.* form. The phrase means $1 + \frac{1}{5}$; LXX. τὸ ἐπίπλεμπτον.

8.  *Hier.*; cf. 1 Thess. iv. 3 n.

] The LXX. ὁ ἀγγιστεύων, according to the *Rom.* text; *Alex.* omits δ; the Syriac certainly favours the article. *Pesh.* agrees with our text, and both may be renderings of the *Heb.* נֶאֱלָ in its secondary sense, or they may be taken from the Greek.

In the eleven verses comprised in these two fragments we have *seven* indications of the influence of the Greek—iv. 47 (two), ver. 49, v. 6 (two), ver. 7 and ver. 8; *two* of the Hebrew—iv. 49, v. 6; *one* of the Peshitto—v. 3, and apparently *one independent reading* in iv. 46. It is also to be observed that in the five places where the Roman text of the LXX. differs from the Alexandrine, our Syriac always sides with the Vatican copy. These results are significant, and may be held to justify the assertion¹ that the translation was made from the Greek, and that too of the Vatican type, but that the translator had also some knowledge of the form of the Hebrew text.

COLOSSIANS.

iv. 12. The preceding word was, of course, , as l. 20 *inf.* In this phrase the form  (cf. ver. 18) seems to have been generally used by the scribe; in a

¹ See p. xii, and note on Num. iv. 49.

few places we have inserted ܘ where the MS. is illegible; ver. 14 (the reading is certain) is an exception. We have also the form ܡܠܬܐ Tit. i. 12 *marg.*

ܡܠܬܐ] ܡ for the π. In the last syllable the translator seems to have read ܡ; but doubtless in his days Greek was badly pronounced.

l. 4. Jesus] ܡܫܝܚܐ, a transliteration of Ἰησοῦς, which even if followed, as here, by the Semitic *Meshîcha*, is apparently always used in these fragments for the *Jeshua* of the Peshitto. It occurs frequently, but not always, in *Hier.*, cf. *Thes. Syr.* s.v.

The translator had the longer reading. So Χριστοῦ Ἰησοῦ in *WH*.

l. 5. ܡܠܬܐ] Cf. Num. iv. 4 *et pass.* *Hier.*, but common in old *Pesh.* MSS.

ܡ in the sense of *time* is *Hier.*

ܡܠܬܐ] ܡ is clearly to be restored; so in the translation of St. Clement (*Thes. Syr.* 1861) we have ܡܠܬܐ for ἀγωνισώμεθα.

behalf] ܡܠܬܐ, with ܡܠܬܐ and similar constructions, in *Hier.*

ܡܠܬܐ] ܡ is certainly to be read, and, no doubt, represents πεπληρωμένοι. The πεπληροφορημένοι of *WH*, in the sense of 'fully assured,' is rendered by ܡܠܬܐ to know, or otherwise paraphrased, in *Pesh.* and *Harcl.*; cf. Luke i. 1, Rom. iv. 21.

ܡܠܬܐ (with ܡ) *Chald.* and in *Hier.*

13. ܡܠܬܐ, ܡܠܬܐ, *Hier.* forms. For the ܡܠܬܐ cf. Num. iv. 49, l. 3.

l. 15. See note on 2 Tim. ii. 3. ܡܠܬܐ is apparently *Hier.* for ܡܠܬܐ—intense feeling amounting to pain; here *anxiety*, but 1 Thess. iv. 5 in a bad sense *passion*. Perhaps our text represents the reading of *WH*, and in the very order, πολὺν πόνον.

Jehirapolis] *Pesh.* ܡܠܬܐܡܠܬܐ; *Harcl.* ܡܠܬܐܡܠܬܐ, as ܡܠܬܐܡܠܬܐ = Ἰησοῦς, Mat. i. 5. ܡܠܬܐܡܠܬܐ = Ἰεροσόλυμα is quoted in *Thes. Syr.* 1570. The ܡ is very faint, but I now incline to read ܡ, which the π would require. Cf. *Introd.* p. vii.

l. 15, l. 4. ܡܠܬܐܡܠܬܐ is very indistinct in the MS., but the reading (with ܡ = φ and ܡܠܬܐ = ἄς in last syllable) is hardly doubtful; yet the name (see below) is taken for a woman's.

ܡܠܬܐ] *Hier.* It is not *scriptio plena*, like ܡܠܬܐ ver. 12, but is to be pronounced ܡܠܬܐ; see *Thes. Syr.* 80.

Church] Here ܡܠܬܐ, but cf. note on 1 Thess. i. 1.

ܡܠܬܐ] Not οἶκον αὐτῶν (cf. *Sanday* 159) but (as *WH* c. cod. B) the reading is almost certainly ܡܠܬܐ = αὐτῆς. In *Hier.* (see Lagarde's edition *passim*) the usual distinction between ܡܠܬܐ and ܡܠܬܐ seems to be observed.

16. ܡܠܬܐ] *Pesh.* ܡܠܬܐܡܠܬܐ, the proper Syriac form. The masculine suffix ܡܠܬܐ, if not an error, must be Palestinian. Cf. Tit. ii. 4 n., ܡܠܬܐ = ܡܠܬܐ.

in Ladikija] It appears to be certainly ܡܠܬܐ, as though they read τὴν ἐν Λαοδ. Here and in some other places we add the stop which the sense requires.

17. 𐤀] The 𐤀 here is faint, but hardly doubtful. It is clear in the last word of l. 22.

𐤀] *Hier.*, and frequent in the Targums, see *Buxt.* 779.

𐤀] This form of the word appears to be Palestinian.

11. 21, 22 seem more emphatic than the extant original, as though τῇ χειρὶ τῇ ἐμῇ τοῦ Παύλου.

18. 𐤀] For the various uses of 𐤀 in *Hier.* see *Thes. Syr.* 1642. It serves to rehearse, or emphasize, the noun, both in the nominative and accusative, and cannot always be represented in English. Sometimes it is equivalent to *ipse*, sometimes to a definite article, so that not unfrequently (like 𐤀, 𐤀) it is intended as a translation of ὁ, ἡ, τό. It may represent what we express by an underline, 'remember my *bonds*.'

𐤀] *Palest.* pl. form, cf. *Luc.* viii. 29 *Hier.*

𐤀] As *Heb.* 𐤀, and in sense of χάρις, it seems to be rare (cf. *Thes. Syr.* 1329), but is preferred in *Hier.*, and substituted for *Pesh.* and *Harcl.* 𐤀; it occurs in the similar phrase 1 Thess. i. 1 *inf.* See also 1 Thess. iv. 12.

Amen omitted: a slight indication of the antiquity of the version and its MS.

Kolosaijê, or Kulusaijê, for there are no indications of vowels—see *Introd.* p. xii. The termination (and in *Thesalon.*) by analogy of Syriac would be âijê—see *Thes. Syr.* 3522.

The marks (⋈) are given in those places where they are legible in the MS. Perhaps originally each line of the colophon was thus enclosed.

Onisimos] So we restore with *Harcl.* and *vv. ll.* in *Tisch.* p. 749.

1 THESSALONIANS.

Of] The MS. certainly appears to read 𐤀 (of), and not 𐤀 (to) which the sense requires. Unless it is a mistake, we may render 'Epistle which *is* Thessalonians.'

Thesalonikaijê (as above *Kolosaijê*) with single *s*, for the Syrians did not usually double a letter, except in *Harcl.*, where the Greek is imitated. The vowel after the *n* is doubtful; 𐤀 being omitted here and below. We write *m* with *Pesh.* 𐤀; so 𐤀 in *Harcl.*

i. 1. congregation] 𐤀 *Hier.* in form, and the term is specially (though not exclusively) applied to the *Synagogue*. *Pesh.* and *Harcl.* have here the Christian term 𐤀 *Church*. The use of the former term seems to be connected with the Judæo-Christian origin of these fragments.

l. 8. 𐤀 *Hier.* suffix, as *Mat.* vi. 9, etc.

Our text recognises the ἀπὸ Θεοῦ, κ. τ. λ., which the Editors omit with cod. B, see *Sanday* 160.

2. ܐܘܬܝܢܐ in the sense of *gratias agere* appears to be *Hier.*, see *Thes. Syr.* 1553.

ܐܢܝܢ *Chald.*; also in *Hier.* (*Thes. Syr.* s. v.), but there commonly ܐܢܝܢ, cf. *Rabb.* ܐܢܝܢ. Our form is clearly marked with *ribbui*¹ in several places—e. g. Plate II, col. 2, l. 13.

ܐܢܝܢ The MS. certainly has the (°), which, if not a mistake, must be a kind of stop. ܐܢܝܢ in sense of *time* is *Hier.*

ܐܢܝܢ MS. apparently ܐܢܝܢ, and we take the tense as *pres. perf.*, 'we have made.' On the idiomatic ܐܢܝܢ, see Col. iv. 18 *sup.*

ܐܢܝܢ *Hier.*; but there spelt ܐܢܝܢ. The text recognises the ὑμῶν, which *WH* reject.

prayers] We add *ribbui*, which the sense seems to require, though illegible in the MS. On the use of the plural sign, see note, p. xl.

3. ܐܢܝܢ] If this is to be referred, as in our translation, to *Ethp.*, the ܐ is absorbed, *Hier.* more, cf. *Thes. Syr.* 898; but it may be *Aph.*, and then, perhaps, in the sense of *commemorate*.

ܐܢܝܢ, a point of connection between this fragment and Num. iv. 47.

ܐܢܝܢ *Thes. Syr.* 1171 gives *Hier.* ܐܢܝܢ for *Syr.* ܐܢܝܢ; cf. above ܐܢܝܢ *Hier.* for our ܐܢܝܢ, also (2 Tim. i. 18 n.) ܐܢܝܢ and ܐܢܝܢ. The *Palest.* spelling is arbitrary.

iv. 3. ܐܢܝܢ, with ܐ in penultimate, a *Palest.* form; see Duval, *Gram. Syr.* p. 90, n. 3.

l. 3. ܐܢܝܢ] is not quite distinct: in *Hier.* we have ܐܢܝܢ as here in *Pesh.*

4. We restore (l. 4) ܐ and (l. 6) ܐ as the lacunae require. Both the longer ܐܢܝܢ and the shorter ܐܢܝܢ occur in *Hier.*

ܐܢܝܢ *Palest.*, the Heb. ܐܢܝܢ, the Syriac forms being ܐܢܝܢ and ܐܢܝܢ, see *Schaaf* 496.

5. ܐܢܝܢ and ܐܢܝܢ] Apparently *Palest.*; ܐܢܝܢ (*passio*) is quoted in *Thes. Syr.* 1393 from Mar Ephr.; see also 2 Tim. ii. 3 n. and p. xxii. n. 1; ܐܢܝܢ and ܐܢܝܢ occur in *Hier.*, the root is not *Syr.*

ܐܢܝܢ] *Hier.* and *Chald.*

ܐܢܝܢ in sense of Gentiles often in *Hier.*; cf. Talm. ܐܢܝܢ a heretic, *Levy* s. v.

6, l. 16. The restoration is almost certain, the translator connecting vv. 6 and 8 by the use of the same word, although the Greek is here *πλεονεκτείν*, but there *ἀθετείν*.

¹ To object to this term, because introduced from the Hebrew, seems pedantic. It is retained by the learned author of the *Traité de Grammaire Syriacque*.

l. 18, word 1. The last syllable is not distinct, but doubtless we must read the *Hier.* prep. ܠܚܒܐ (*Thes. Syr.* 451) as in ver. 13, where (see collotype) the form is certain.

ܠܚܒܐ . . . ܡܫܡ? (ἐκδικος . . . περί) from ܡܫܡ, with the meaning which the Hebrew root has in Is. i. 24, where *Pesh.* ܡܫܡܐ ܕܒܐ ܕܡܫܡ; cf. Gen. xxvii. 42 ap. Gesenium, *Thes.* 874. ܡܫܡ *Hier.* appears to be used as *Chald.* ܢܚܡ consolari, see *Thes. Syr.* 2338.

He, Our Lord] So literally, and certainly suggesting the *δ* before Κύριος, which *WH* omit. The pronoun may even be used, *Harcl.* more, as a rendering of *δ*.

l. 22. The first word is doubtful. If we could read ܡܠܡܢ? (ܡܠܡܢ perficere) the two verbs might be a free rendering of the προεπαμεν—we have finished all we have to say. The word however seems to be from ܡܠܡ, *Palest.* for ܡܡܢ, to express πρό. See further note on p. xl.

ܡܡܢ? *Hier.* for ܡܡܢ?

7. ܠܚܒܐ] ܠܚܒܐ a *Heb.*, but not apparently a *Syr.* root. This particular form is not in Buxtorf, and is probably *Palest.*

8. ܠܚܒܐ] The reading is certain, but is probably a mistake for ܠܚܒܐ ille (*Thes. Syr.* 960), and so we have rendered it.

ܠܚܒܐ *Hier.*; the Greek οὖν.

ܠܚܒܐ] Not as ver. 11, but *injure, afflict*, perhaps *contemn*, like ܠܚܒܐ II in *Heb.*, and cf. ܠܚܒܐ *ascetic*. In *Hier.*, ܠܚܒܐ gentle *Mat.* xi. 29, but xv. 24 answered, as ܠܚܒܐ I.

9. ܠܚܒܐ cf. Col. iv. 12; here and ver. 13 *conjunctim*.

ܠܚܒܐ] See i. 1, where it is written ܠܚܒܐ.

ܠܚܒܐ (and ver. 10)] *Hier.* pl. emph., see *Thes. Syr.* 111.

ܠܚܒܐ] The restoration can hardly be doubtful; cf. *Pesh.* ܠܚܒܐ.

ll. 20, 21 are very obscure, especially the latter. The reading seems to be ܠܚܒܐ, and not the ܠܚܒܐ of *Pesh.*

10. ܠܚܒܐ] *Hier.*, as ܠܚܒܐ=ܠܚܒܐ, *Thes. Syr.* 960. ܠܚܒܐ *Hier.*; the Greek μάλλον.

ܠܚܒܐ] The reading appears to be certain (see the collotype). The translator separated φιλοτιμείσθαι from ἡσυχάζειν, inverted περὶς. and φιλ., and rendered the latter by the *Peal* of ܠܚܒܐ. The usual meaning of ܠܚܒܐ (in the *Pael* laudare) is not unsuitable: *Peal* (though there does not seem to be an instance in *Pesh.* or the *Hexaplar*) may here be used in the similar sense (*Palest.* perhaps) of *giving honour*. We have also the *Rabb.* ܠܚܒܐ incrementum (*Buxt.* 2309, *Levy* ii. 447) and the verb in the text may be connected with this as though φιλ. were a synonym for περὶς.—in either case a poor translation. See also p. xli.

12. ܠܚܒܐ] In the sense of the *Heb.* חסיד; cf. *Chald.* חסידותא *Levy* i. 272. ܠܚܒܐ for κεχαριτωμένη occurs in *Harcl.* and *Hier.* (Luc. i. 28), cf. ܠܚܒܐ p. 11, l. 5; but in *Hier.* the root appears to have elsewhere the other sense of *irridere*.

ܡܠܚܡ *Hier.*; for other spelling, see *Thes. Syr.* 1738.

ܡܠܚܡ is rather *Chald.* and *Rabb.* than *Syr.* Castell (*Lex. Syr.* p. 769) only quotes Acts iv. 34 and ܡܠܚܡܐ Prov. xxiv. 34.

THE RUBRIC. ܡܠܚܡܐ 'reliquorum Syrorum,' Land, *Anecd. Syr.* iv. p. 204.

ܡܠܚܡܐ] See John iv. 54 *Hier.* 'Valde vicina ܡܠܚܡܐ,' Miniscalchi Erizzo.

In the second line, the form appears to be ܡܠܚܡܐ. 'Inclinationes in Liturgia Missae sunt commemorationes pro vivis et defunctis secretae, ita dictae quia a sacerdote *inclinato* proferrentur,' Assemani in *Thes. Syr.* col. 664.

ܡܠܚܡܐ] Other forms are ܡܠܚܡܐ, Castell, Bernstein; *Rabb.* ܡܠܚܡܐ, Buxtorf 2091.

13. ܡܠܚܡܐ] With *ribbui*, on such forms superfluous, but no diacritical point. It must be taken as the passive, and a Palestinian contraction for ܡܠܚܡܐ. We have the *Hier.* ܡܠܚܡܐ for ἐρόλμα, John xxi. 12. The verb in *Pa.* means to comfort and encourage, see *Thes. Syr.* 1878, *Levy* i. 400; but as ܡܠܚܡ is sometimes used for *intellect*, perhaps we might render ܡܠܚܡܐ without knowledge, representing the ἀγνοεῖν.

1. 6. ܡܠܚܡܐ (see collotype) has here clearly *ribbui*; see further note on p. xl.

ܡܠܚܡܐ and ܡܠܚܡܐ] See collotype. In ܡܠܚܡܐ the second syllable is obscure; we read ܡܠܚܡܐ, the Talmudic מירין (*Buxtorf* 2384). The word is marked with *ribbui*, a fem. (i.e. *neut.*) pl., 'the residue,' as though the translator had τὰ λοιπά. In *Hier.* Mat. xxvii. 49 Lagarde reads ܡܠܚܡܐ (οἱ λοιποί), but the MS. by a later hand has the *ribbui*.

In l. 7 ܡܠܚܡܐ *Palest.* is certainly to be read, as Mat. xxvi. 22; see note, p. xli.

2 TIMOTHY.




i. 10. ܡܠܚܡܐ *Palest.*, cf. Tit. ii. 7. It must have been preceded by ܡܠܚܡܐ for a *privative*, the translator mistaking ἀφθαρσίαν, or reading ἀφθαρτον. See further note on p. xli.




ܡܠܚܡܐ, l. 7 ܡܠܚܡܐ, l. 9 ܡܠܚܡܐ—all *Hier.* forms.


ܡܠܚܡܐ and l. 11 ܡܠܚܡܐ] *Palest.*, ܡ as a *mater lectionis*, like the ܡ in ܡܠܚܡܐ 2 Tim. ii. 7.



ܡܠܚܡܐ, l. 12] One of the best examples in the fragments (see collotype) of the shape of the inverted *Pe*. Line 14 gives a clear instance of ܡ for (i) *unaspirated p*, ll. 1, 4 of ܡ for (ii) *aspirated p*, col. 2, l. 12, of ܡ for (iii) the Greek *Phi*. Although the ܡ in ܡܠܚܡܐ is equivalent to ܡ (i), yet it stands for π rather than ܡ, as the verb ܡܠܚܡܐ (Bar-Heb. ap. *Thes. Syr.* 3114) is borrowed from the aorist of πείθω. Cf. Duval, *Gram. Syr.* § 111, par. 3.




ܡܠܚܡܐ] *Hier.* It is clear (see collotype) that here no point was used to distinguish

the *part.* from the *pret.*; so apparently on p. 17, ll. 19, 21, 22, , , and ; but in none of these cases is the meaning ambiguous.







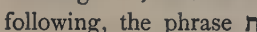




 (and ver. 14) *Palest.* in the form and with the meaning of *Chald.*  *Heb.* .

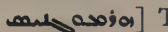

13. ] *Hier.* pl.; ] cf. 1 Thess. iv. 19.


14. ] *Palest.* form, for the usual passive sense is unsuitable.  *incola* occurs in *Hier.* Luke xxiv. 18.



] Apparently *Palest.* In *Hier.* we have  as in *Pesh.*; see *Thes.* *Syr.* s. v. .


15. At the end of l. 10 is a clear instance of the single stop which (*Introd.* p. viii) is of rare occurrence in our MSS. Another is perhaps found at the end of l. 4, p. 16.





l. 12. The MS. has , the figure between  and  showing two shades of colour, as though a continuation of the  had been crossed by the upper writing. This distinction is almost lost in the photograph, and the figure appears in exaggerated blackness. I considered at first that there was an appendage to the , or a modification of the , intended to indicate the sound of Φ in connection with the vowel which the translator read after it. We might compare the modifications of π and of Greek vowels, mentioned by *Duval*, § 25 b. But, in spite of the two colours, and the elongation of the last stroke, I am willing to concur in the suggestion of Mr. G. Margoliouth, that this stroke is part of a η at the end of the crossing line, the last word of which would then make with the first of the line following, the phrase . The word "ט" is rather cramped for want of space, but the final stroke of the last letter is extended. The phrase "נ"  occurs in the middle of the line above. The form  would stand for *Phîgîlôs*, but the first vowel may perhaps represent the υ in *Φυγ.* Land (*op. cit.* p. 214) quotes  as occurring several times for $\phi\upsilon\sigma\iota\varsigma$ in the *Fragmenta Theologica Petropolitana*. The Greek vowels were either confused by our translator (cf. Col. iv. 12) or represented inconsistently. In the next two names, he uses the same vowel letter () for η . On λ or $\lambda\lambda$, cf. note on 1 Thess. i. 1.



] The  seems to represent *Ἑρμογένης*, rather than *Ἑμμ.* On the forms of *Phigelus* and *Hermogenes* in the MSS., cf. *Tisch.* in loc.

] This form of the adjective is frequent in *Hier.*, see *Thes.* *Syr.* 128.

16. ] With  in the first syllable, *Palest.*

] With *ribbui*, and apparently always. Cf. Tit. ii. 2, l. 13 and note.

] We read ; the point is faintly legible in the word written across. The form will be the *Aph.* of —*Ithpa.*  *refigeravit se*, Buxtorf 2153.

17. ] As in the subscription to Colossians. The form is usually .

or ܐܘܨܘܨܐ ('Póμn), see *Schaaf* s. v., and Bernstein's *Lexicon*, p. 471. Ours corresponds rather to *Roma*, and is perhaps a Latinism.

18 (also 16). ܐܠܐ] The *Heb.* form. *Hier.* (*Thes. Syr.* s. v.) has for the verb ܐܠܐ, but ܐܠ gives a noun, which Lagarde at Mark xv. 45 writes ܐܠܐܠܐ, but at Mat. vii. 11, in the plural, ܐܠܐܢܐ.

1. 5. We had ܐܠܐܢܐ p. 17, l. 16; here the MS. appears to have ܐܠܐ *scriptio defectiva*.

1. 11. ܐܠܐ] A clear instance (for here there is no upper writing) that the participle was not usually distinguished by a point; see note on l. 13, ver. 12.

:] This stop is here, and apparently in some other places, final, and not subordinate.

ii. 1. ܐܠܐ] Cf. 1 Thess. iv. 11. Here ܐܠܐ; cf. ܐܠܐ above. *Scrip. pl.* is perhaps in place of *dagesh forte*, for Buxtorf (798) gives ܐܠܐ, but that word apparently always follows the other meaning *reproach*. ܐܠ, see p. 19, l. 10.

2. ܐܠܐ in the sense of *tradere* is specially, though not exclusively, *Hier.*, and is the *Heb.* ܐܠܐ.

ܐܠܐ] In *Hier.* we have the common form ܐܠܐ. Stoddard (in *Thes. Syr.* 235) gives the modern form ܐܠܐ, which is like the *Palest.* form as read here and 1 Thess. iv. 14.

ܐܠܐ] The *Hier.* ܐܠܐ or ܐܠܐ, cf. *Thes. Syr.* 840, *Miniscalchi Erizzo* s. v. It represents the reading *ikavoi* rather than *duvaroi*. ܐܠܐ *Palest.* form.

3. ܐܠܐ] The root in *Hier.*, as in ordinary Syriac, means *pati*; cf. ܐܠܐ (Col. iv. 13) a *Palest.* form, as it seems, for ܐܠܐ passio. ܐܠܐ (*Thes. Syr.* 1389) usually means *to be compassionate*, a meaning hardly suitable here. The three words are, no doubt, an attempt to render *συγκακοπάθησον*, and show that the translator had that reading before him.

4, l. 8. In the sense of *involve oneself*, *Ethpe.* and *Ethpa.* are both used according to *Thes. Syr.* 1824-1825; the *Pe.* occurs in *Hier.*

1. 9. ܐܠܐ Mat. xxiii. 5 *Hier.* l. 10. ܐܠܐ] Cf. *Chald.* ܐܠܐ ille.

1. 12. ܐܠܐ] *Palest.* in form; *Pesh.* ܐܠܐ.

5. ܐܠܐ] *Palest.*, representing the *ἀθλῆν*. *Chald.* ܐܠܐ (*Buxt.* 921) does not quite give the meaning; ܐܠܐ is doubtful, *Thes. Syr.* 1527, but *adj.* ܐܠܐ occurs with the meanings of *nobilis* and *strenuus*.

6. ܐܠܐ] *Hier.* and *Chald.*, *Thes. Syr.* 381, *Levy* i. 68.

ܐܠܐ] *oportet*, as Mat. xxv. 27, John iv. 24, *Hier.* In both places Lagarde also edits ܐܠܐ; emendation therefore (see *Thes. Syr.* 2416) seems unnecessary.

ܐܠܐ] John i. 27 Lagarde edits ܐܠܐ. 'A קרם, ad *Hier.* dialecti consuetudinem,' *Miniscalchi Erizzo* s. v.

פִּירָא] *pl. emph. of the Hier. and Chald.*

7. ܦܝܪܐ in Syriac is *stupere*, *Cast.* 955; here the word has the meaning of the *Heb.* פִּירָא and represents the *νόει*.

ܦܝܪܐ] For the form compare ܦܝܪܐ 2 Tim. i. 11. There is no stop legible after this word; we supply one, otherwise the ܦ would depend on what precedes, as though the reading were λέγω σοι; but what the text was a *pr. m.* is uncertain.

TITUS.

i. 11, l. 1. ܬܝܬܘܫ, with *pron. suf.*, occurs in *Hier.*, see *Thes. Syr.* 882; it here represents the *χάρων*, and the preceding ܬܝܬܘܫ (ék) seems superfluous, but we have ܬܝܬܘܫ ܬܝܬܘܫ John iii. 3 *Hier.*—cf. the compounds in *Duval* 296; in line 11 ܬܝܬܘܫ is followed by a particle. ܬܝܬܘܫ might be the Greek μέν, μήν, as so often in *Harcl.*, but there is nothing in the original to countenance this.

12. ܬܝܬܘܫ] Apparently *Palest.*; other forms, and the verbal root, occur in *Syr.* and *Chald.*

THE GLOSS. Although in smaller characters, this is written in a good and ancient hand, and is not necessarily later than the text. It ascribes the words to Epimenides alone, whereas in *Harcl.* we read ܬܝܬܘܫ ܬܝܬܘܫ ܬܝܬܘܫ ܬܝܬܘܫ, a *divination of Epimenides the Cretan diviner, and of Callimachus the Cyrenian.*

ܬܝܬܘܫ] With *mat. lect.*, like ܬܝܬܘܫ, etc.; see 2 Tim. ii. 1 n.

ܬܝܬܘܫ] *Palest.*, cf. the *Chald.* ܬܝܬܘܫ; the Syrians spell with ܬ as in the Harclean gloss.

l. 6. ܬܝܬܘܫ] If the reading be certain, it is a mistake for ܬܝܬܘܫ. ܬܝܬܘܫ *semper* is frequent in *Hier.*, cf. *Thes. Syr.* 2800.

ܬܝܬܘܫ] A *Palest.* plural form, the (••), which we have supplied, being illegible; or it is the singular, used as a collective.

13. ܬܝܬܘܫ] The *Chald.* ܬܝܬܘܫ, so (ver. 14) ܬܝܬܘܫ = ܬܝܬܘܫ; cf. *Heb.* ܬܝܬܘܫ, parallel with ܬܝܬܘܫ Prov. xxii. 21. In *Syr.* the ܬ is changed to ܬ, and the usual form is ܬܝܬܘܫ.

ܬܝܬܘܫ] See note on ver. 11 and Num. v. 3.

ܬܝܬܘܫ] The restoration can hardly be doubtful. The adverb occurs at 1 Cor. xv. 52 *Pesh.* as a translation of ἐν ἀτόμῳ. Perhaps the translator intended something similar here—*reprove in a moment, eagerly*; either mistaking the ἀποτόμως, or having another reading.

14. ܬܝܬܘܫ] The reading appears certain; the form must be *part. pass.* (but in a *middle* sense) of *Paal* or *Aphel*. In the latter, and in *Peal*, the word often occurs

as *inijcere*. Bernstein (*Lexicon*, p. 486) cites from Assemani **ⲓⲛⲓⲥⲓⲁ** *part. Peil* 'de fluminibus quae se injiciunt.' It is a strong rendering of *προσέχοντες*. *Pesh.* has *Ethpe.* **ⲓⲛⲓⲥⲓⲁ**, 'et ne adjiciant se,' but *var. lect.* **ⲓⲛⲓⲥⲓⲁ**, 'attendant;'; see Schaaf *Lex.* pp. 118, 551.

1. 22. *Pesh.* has the curious reading **ⲓⲛⲓⲥⲓⲁ**, *who hate* the truth. In our text the last part of the word **ⲓⲛⲓⲥⲓⲁ** is illegible, but the third letter is almost certainly **ⲓ**, and not **ⲛ**, which the *Pesh.* reading requires; therefore we restore **ⲓⲛⲓⲥⲓⲁ**. *Aph.* often has the meaning *avertere*, *Thes. Syr.* 1038; our form may be a *pass.*, or *intrans.* participle, representing the *ἀποστρεφόμενον*. In *Hier.* (Mat. xvii. 17, Luke ix. 41) we have **ⲓⲛⲓⲥⲓⲁ** for *διεστραμμένη*—in the former place Lagarde points **ⲓⲛⲓⲥⲓⲁ**.

15. **ⲓⲛⲓⲥⲓⲁ** (ll. 4, 9) a *pass. part.*, cf. Num. v. 3.

1. 5. Here apparently with **ⲓ** in the second syllable, cf. 2 Tim. ii. 1.

1. 8. This seems to be *Palest.* for *Chald.* and *Syr.* **ⲓⲛⲓⲥⲓⲁ**. There being only one letter between **ⲓ** and **ⲛ**, we read **ⲓⲛⲓⲥⲓⲁ**, a contracted form; cf. **ⲓⲛⲓⲥⲓⲁ** for **ⲓⲛⲓⲥⲓⲁ** 2 Tim. ii. 2, **ⲓⲛⲓⲥⲓⲁ** (ut vid.) 1 Thess. iv. 3, **ⲓ** Num. iv. 49, and **ⲓ** for **ⲓ**.

16. In the first word of l. 12, **ⲓ**, **ⲛ**, **ⲛ** are distinct, and there is room in the lacuna for **ⲓ**; we therefore read **ⲓⲛⲓⲥⲓⲁ**, which in *Hier.* is usually *Peal*, but *Aphel* occurs in John i. 36. The translator misunderstood *εἰδέναι*, or had in his copy *ἰδέναι* or *ἰδέσθαι*. Col. iv. 17 **ⲓⲛⲓⲥⲓⲁ** stands for *βλέπε*.

1. 19. **ⲓⲛⲓⲥⲓⲁ** in this sense *Palest.* and *Chald.*, cf. Luke xvi. 15 *Hier.*

1. 21. **ⲓⲛⲓⲥⲓⲁ** *Hier.* The word is followed by a small lacuna, with a trace of an initial **ⲓ**. We therefore read **ⲓⲛⲓⲥⲓⲁ** as *Pesh.*

ii. 2. **ⲓⲛⲓⲥⲓⲁ**] The reading seems certain. **ⲓ** is *mat. lect.*; with **ⲓ** (e.g. i. 13) the shorter form occurs. Cf. *fem.* **ⲓⲛⲓⲥⲓⲁ** in *Hier.*, *Thes. Syr.* 986.

3. in like manner] Literally *so and thus*; the formula is *Hier.*, and **ⲓ** in the sense of *so*, is specially, though not exclusively, *Hier.*

1. 9. The adjective, in the sing., and with **ⲓ**, clearly agrees with *raiment*. They read *ἱεπομπεῖν*.

ll. 11, 15. **ⲓⲛⲓⲥⲓⲁ**, **ⲓⲛⲓⲥⲓⲁ**] In each case with, as it seems, a *Palest. fem. pl.* termination. For inserted **ⲓ**, cf. **ⲓⲛⲓⲥⲓⲁ** (3rd *pl. m.*) l. 1 *sup.*, **ⲓⲛⲓⲥⲓⲁ** (1st *pl. suf.*) p. 17, l. 6, **ⲓⲛⲓⲥⲓⲁ** (2nd *pl. fem. imperat.*) ii. 2 n.; also **ⲓⲛⲓⲥⲓⲁ** l. 16 *inf.*, **ⲓ** in *Aph. fut.*

1. 12. An obscure line. (i) **ⲓ** is required as the first word, (ii) the first and last two letters of the second word are legible, and we restore **ⲓⲛⲓⲥⲓⲁ** in agreement with the reading, p. 23, l. 2—the Shaphel as in *Pesh.* Eshtaphal forms occur in *Hier.*

1. 13. The second word, in the present state of the MS., appears to terminate in a **ⲓ**, but probably is not to be so read, for **ⲓⲛⲓⲥⲓⲁ** is in the *sing.* The adjective **ⲓⲛⲓⲥⲓⲁ** has *ribbui*, as fol. 1 r a, l. 15, etc., and perhaps was so pointed, by a fancy

of the *Palest.* scribes, to distinguish it from the adverb ܡܠܚܐ *valde*. The latter does not occur in our fragments.

4. ܡܠܚܐ] *Aph. Palest.* form; in *Pesh.*, etc., *Pa.* is used in this sense.

ܡܠܚܐ, with ܠ inserted, *Palest.*, cf. note on l. 11, and the *Chald.* pl. ܡܠܝܚܐ, *Levy* i. 303. We add *ribbui*, which is legible in ܡܠܚܐ ver. 6.

l. 19, *et inf.*, ܡܠܚܐ *masc. suf.* for *fem.*, apparently *Palest.* Cf. Col. iv. 16 and note.

ll. 20, 21, and (4 v b) l. 3, the restorations are obvious. ܡܠܚܐ as in *Hier.*

l. 22. An instance of the ܐ, which is so frequently found (see *Lagarde*) in the Vatican Evangelistarium. The same stop occurs below, 4 v b, l. 22.

5, l. 1. The first three letters of the first word are clear, and the meaning must be such as we have expressed, although there is no exact parallel in the references in *Thes. Syr.* or *Buxtorf*. The phrase represents *οἰκουροῦς* rather than *οἰκουρούς*.

l. 4. ܡܠܚܐ] There is apparently a dot above the ܡ (cf. note on ܡܠܚܐ 1 Thess. i. 2) although the letter is, of course, *d*. Perhaps the dot indicates *Ethpa.*, see *Thes. Syr.* 659, the verb only occurring in this and in the *Pa.*; but probably it is a mistake.

l. 9. The first letter is distinct. *Pesh.* has ܡܠܚܐ ܡܠܚܐ.

7. ܡܠܚܐ *Hier.*; cf. Col. iv. 12 n.—*de, propter* (*Thes. Syr.* s. v.) as if *πάντων*; see p. xxi.

ܡܠܚܐ] The Greek *δέ*, and common in *Hier.* We have had before the ordinary form ܡܠܚܐ, e.g. cap. ii. 1.

ܡܠܚܐ] The *Heb.* ܡܠܚܐ: in this sense very common in *Hier.*, very rare in other Syriac; see *Thes. Syr.* s. v.

l. 13. ܡܠܚܐ] The Greek *τύπος*. In other Syriac (*Thes. Syr.* s. v.) the form is ܡܠܚܐ. The third letter is somewhat obscure, but is almost certainly ܡ, although *π* requires ܡ.

ܡܠܚܐ] As ver. 1.

l. 15. ܡܠܚܐ] Cf. 2 Tim. i. 10, p. 16; here to represent *ἀφθορίαν*, as there (apparently) for *ἀφθορίαν*, but the preceding line has perished. The verb (ܡܠܚܐ or ܡܠܚܐ) perhaps had in *Palest.* a neuter meaning, *spoiled, destroyed*. Cf. ܡܠܚܐ *laxare*, also the *Heb.* ܡܠܚܐ, in the phrase ܡܠܚܐ ܡܠܚܐ Jud. xix. 9.

l. 19. A lacuna of about two letters, but not enough for the termination ܡܠܚܐ. The restoration is supported by *Pesh.* ܡܠܚܐ ܡܠܚܐ, and this verb occurs in *Hier.*, but not the form ܡܠܚܐ.

l. 20. ܡܠܚܐ as well as ܡܠܚܐ is quoted from *Hier.*; the *Chald.* ܡܠܚܐ.

l. 22. We restore in agreement with the ܡܠܚܐ of *Pesh.*

ADDITIONAL NOTES.

The sign of the plural.

In the note on 1 Thess. i. 2 (p. xxxii) we remarked that the plural form **ܐܬܝܢ** seems regularly to have been written with *ribbui* in our fragments. Clear examples may be seen on Plate II, col. 2, l. 1, and especially l. 13. The same plate shows the plural form **ܐܬܝܢ** with (") in col. 1, l. 18, and col. 2, l. 6, but the points are not legible in col. 1, l. 13, or col. 2, l. 3. Again, such distinctly plural forms as **ܩܕܝܫܝܢ** and **ܡܕܝܢܝܢ** may be seen in the middle of the plate with the ("), while other examples abound in the fragments. We may conclude that it was the custom to make a free, and often superfluous, use of these points; which is the more remarkable because, as we have seen (e. g. 2 Tim. i. 18, p. xxxvi), the diacritical point, which is frequently desirable to distinguish the participle from the preterite, was usually neglected by the scribe.

If we compare Plate XVIII of the *Brit. Mus. Cat. of Syr. MSS.* with the transcript in *Lagarde* (p. 311) of the same passage (Mat. xxvi. 56-64) we see this custom with respect to the plurals prevailing both in the older leaf and in the eleventh-century Roman MS. On the other hand the later *Brit. Mus.* texts do not exhibit such a free use of the *ribbui*, according to the facsimiles on Plates XIX and XX; the former being from a MS. which Wright assigned to the tenth or eleventh century, the latter from a codex at least a century younger.

ܡܕܝܢܝܢ 1 Thess. iv. 6.

This word will strike the reader as the most curious in our text; but when we have acquired a wider knowledge of the Palestinian dialect than the remains, which are now available, afford, it may be found that many words, borrowed from the Arabic and elsewhere, were in common use for the most ordinary expressions. To confirm my own conclusion about the reading, I asked Professor D. S. Margoliouth to make an independent examination of the place, which he very kindly did, and has written to me as follows:—

'I have strained a good deal over the Syriac word, and think **ܡܕܝܢܝܢ** the right reading of it. I presume the natural Syriac for *προειπάμεν* would be **ܡܕܝܢܝܢ**; now it certainly is the case that in Arabic the verb **سلف** means something very like **ܡܕܝܢܝܢ**; the Arabic lexicons give **ܡܕܝܢܝܢ** as its equivalent. "Payment in advance" in Arabic is **الدفع سلفاً**. The verb in the second form (Pa'el) means "to send before," praemittere. If therefore the reading of the radical letters **ܡܕܝܢܝܢ** be right, it is difficult to avoid the conjecture that this is a dialectic variety for **ܡܕܝܢܝܢ**.'

Dr. Payne Smith, taking the same view, writes:—

‘The Arabic سلف is to anticipate in time, prevent. But it seems strange that the translator should have gone out of his way when so common a phrase as **ܡܚܝܒ ܡܚܝܒ** was at his hand. Modern Syriac, which often goes to the Arabic, gives us no help, as **ܡܚܝܒ** is to dislocate a joint, evidently a sense taken from **ܡܚܝܒ** to draw out (a sword), but also a joint.’

According to Miniscalchi Erizzo, **ܡܚܝܒ** only occurs in *Hier.* once (John xviii. 10) and is used in the sense of *extrahere*.

ܡܚܝܒ (*Plate II, col. 1, l. 6*) 1 *Thess. iv. 10.*

Although the reading of the text of our MS. can hardly be anything but the *pres. part.*, it is possible that the original reading was **ܡܚܝܒ**. The omission of a **ܡ**, in a word of this form, is an error from which even the most careful scribe is not always exempt. The Syriac would then exactly represent *τιμείσθαι*, either because the translator had that word in his Greek, or because he misunderstood *φιλοτιμείσθαι*; and **ܡܚܝܒ** would not be unsuitable to the context—*that ye be held in abundant honour* (through your integrity) *being peaceable and laborious*.

ܡܚܝܒ (*Plate II, col. 2, l. 7*) 1 *Thess. iv. 13.*

The form is not distinct, the second syllable being suggestive of **ܡܚܝܒ**, and **ܡܚܝܒ** occurs in *Pesh.*, although here it has a different phrase, **ܡܚܝܒ ܡܚܝܒ**. But there can be no doubt that we must read the *Hier.* form, which we have adopted, the *Heb.* **מחייב**. Several examples are cited in *Thes. Syr. s. v.*

ܡܚܝܒ (*Plate III, col. 1, l. 1*) 2 *Tim. i. 10.*

According to Dr. Land this form is a noun in *Theologica Petropolitana*, fr. 50. It occurs in the phrase **ܡܚܝܒ ܡܚܝܒ**, and in the vocabulary in *Anecd. Syr.* iv. he writes ‘inquisitio (?)’. But if we allow a possible error in the gender, it may be a verb (3rd fem. fut.) as it is in our text.

MS. fol. 3 r.

On the top of the page (see Plate III) is an obscure word, probably the heading **ܡܚܝܒ ܡܚܝܒ** *Τιμόθεος*.

MS. fol. 4 v.

On the top of this page we find, in an early hand, the following form:—

x
x **ܡܚܝܒ ܡܚܝܒ** x

i. e. ‘Epistle.’ This is a confirmation of the view we have taken (see p. xix) that our fragments belonged to a complete copy of St. Paul’s Epistles, and not to a Service Book.



VERSIO PALAESTINENSIS

SEU

HIEROSOLYMITANA

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[MS. Syr. c. 4 Bibl. Bodl.]

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* * * *

* * * *

ver. 49

them, by the hand of
Moshê; man *by* man
for his works, and for
those things which
they bear. And they
were numbered ac-
cording to that which
the Lord commanded
Moshê.

מֹשֶׁה כְּאֵן
וּמִיָּדָאָה: לְבִי
לְבִי בְּחַיָּתוֹ,
וּבְכָל מַלְאָכָא
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי

And the Lord spake
with Moshê and *was*
saying: Command the
sons of Israîl, and let
them send away out

וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי
וּמִיָּדָאָה: לְבִי

Cap. v

11

ver. 2

[Moshê and Aharon]
and the Princes
of Israîl [*numbered*]
the Livijê in their
multitudes according
to the house of their
fathers, from a son
of twenty and five
years and upwards,
unto a son of fifty
years; every one who
entereth unto the
works of the services;
and the services
which were borne
in the Tabernacle

[אִימָהוּ וְכֹהֲנֵי]

כֹּהֲנֵי

לְיִשְׂרָאֵל

לְלִיבֵיתָם

כַּאֲשֶׁר בְּבֵיתָם ⁵

לְבֵיתָם כַּאֲשֶׁר בְּבֵיתָם

מִכִּי חֲמִישִׁים ^{ver. 47}

וְעַד

חֲמִישִׁים

לְבֵיתָם ¹⁰

עֲשֵׂה: חֲמִישִׁים

לְבֵיתָם

וְעַד חֲמִישִׁים

וְעַד חֲמִישִׁים

כַּאֲשֶׁר בְּבֵיתָם ¹⁵

[shall do] any offence
of the sons of men,
and who a transgres-
sion shall transgress,
and the soul shall it-
self sin; let him recount
the offence which he
did, and let him pay
the sin which *is* upon
him, and let him add
unto it one of five,
and let him pay to
him against whom he
sinned. If, however,
the man have not him
who *is* near to him, so
that he may pay the sin,

[חטא] [חטא] [חטא] ver. 6

והתנניף

הוא חטא

הוא חטא 4

חטא. חטא ver. 7

חטא וזב

חטא חטא

זב, חטא

זב, חטא

חטא חטא 10

לח חטא לח:

חטא חטא ver. 8

חטא חטא

חטא חטא

חטא חטא 15

ver. 3

the camp, and let
 them not defile your
 camps, those in which
 I am. And thus did the
 sons of Israël; and sent
 them away out from
 the camp; according
 to that which the Lord
 commanded Moshê, so
 did the sons of Israël.

:כח.י.י
 אה.ק.א.א
 אה.י.י
 א.א.א.א
 :א.א.א.א 5
 א.א.א.א.א.א ver. 4
 :א.א.א.א
 א.א.א.א.א.א
 א.א.א.א
 :א.א.א.א 10
 א.א.א.א.א.א
 :א.א.א.א.א.א
 א.א.א.א.א.א
 א.א.א.א.א.א

lute the brethren,
those who *are* in
Ladikija, and Num-
phas, and also the
Church which is in
her house. And
when there shall be
read before you this
epistle, cause that
also in the Church
of Ladikija it be
read: also do ye
read this one which
is in Ladikija. And
say also to Archîpos,
Look to the minis-
try, this which thou
didst receive in the
Lord, that thou fulfil
it. The salutation
by my hand, of
me Paulos myself.

[II. 5.]

ܐܡܢ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ 5
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ver. 16
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ [ܕ]ܡܠܟܐ 10
 ܕܡܠܟܐ
 ܕܡܠܟܐ : ܕܡܠܟܐ
 ,ܡܠܟܐ ܕܡܠܟܐ
 .ܕܡܠܟܐ ܕܡܠܟܐ 14
 ܕܡܠܟܐ ܕܡܠܟܐ ver. 17
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ : ܡܠܟܐ ver. 18
 ,ܡܠܟܐ ܕܡܠܟܐ 21
 .ܡܠܟܐ ܕܡܠܟܐ

There saluteth you
 Epaphros, he who
 is of you, a servant
 of Jesus the Christ,
 he who at every time
 striveth on your be-
 half in prayer, that
 ye may stand perfect
 and complete in all
 the will of God. For
 I bear witness con-
 cerning him that he
 hath great anxiety
 on behalf of you, and
 for those who *are* in
 Ladíkija and in Ji-
 hēropōlis. There
 saluteth you Lūcas,
 the physician; and
 Demas. Sa-

ܠܝܥܦܪܘܣܐ
 ܡܪܝܬܐ ܕܝܗܘܫܥ ܡܫܝܚܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ 5
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ 10
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ver. 13
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ 15
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ 19
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ver. 14
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
 ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ ver. 15

to the congregation
of the Thesalonikaijê
in God the Father,
and in our Lord Jesus
the Christ. Grace
be with you and
peace, from God,
our Father, and from
our Lord Jesus the
Christ. We give
thanks to God, at
every time, for the
sake of you all; and
we have made the
memorials of you,
in our prayers; with-
out ceasing remem-
bering the work of
your faith, and the
labour of [your] love

ܐܠܠܗܐ ܕܡܪܝܢ
 ܕܬܝܠܕܐ ܕܝܫܘܥ ܡܫܝܚܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ 5
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ 10
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ 15
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ 20
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ

Remember ye them,
even my bonds.
May grace be with
you.

ἰῆσθαι
ἀπο
: ἰῆσθαι
: ἰῆσθαι
: ἰῆσθαι 5

Ended is the Epistle
which is to the Kōlōsaijē.
Now it was written from
Roma, and was sent
with Tīcikōs, and with
[On]isimos.

ἰῆσθαι ἰῆσθαι
ἰῆσθαι ἰῆσθαι
: ἰῆσθαι ἰῆσθαι :
: ἰῆσθαι ἰῆσθαι :
ἰῆσθαι [ἰῆσθαι] ἰῆσθαι 11

Epistle of the Thesalō-
nikaijē, The First.

ἰῆσθαι ἰῆσθαι
: ἰῆσθαι ἰῆσθαι

Paulos and Silvanos
and Tīmōtheōs

ἰῆσθαι i. i
ἰῆσθαι 15
ἰῆσθαι

to you and testified.

For God did not call

you unto filthiness,

but unto holiness.

That one therefore,

whosoever oppresseth,

of man he is not an

oppressor, but of God,

who hath put his Holy

Spirit within you.

Concerning, however,

love of the brethren,

ye do not need that I

should write to you.

For ye yourselves

are taught of God

that ye should love

one another. For be-

hold ye are doing it

לְכַתְּבָה לָכֵן

כִּי יְהוָה לֹא

ver. 7

קָרָא אֵלַיְכֶם

לְכַלּוּת

לְכַלּוּת לְכַלּוּת 5

כִּי אֵל אֵל 6 ver. 8

וְכָל אֶחָד

לְכַלּוּת אֶחָד

לְכַלּוּת לְכַלּוּת

לְכַלּוּת 10

לְכַלּוּת לְכַלּוּת

לְכַלּוּת : לְכַלּוּת ver. 9

וְכָל אֶחָד

לְכַלּוּת לְכַלּוּת

לְכַלּוּת [כ] לְכַלּוּת 15

לְכַלּוּת לְכַלּוּת

לְכַלּוּת לְכַלּוּת

לְכַלּוּת לְכַלּוּת

לְכַלּוּת לְכַלּוּת

לְכַלּוּת לְכַלּוּת 20

לְכַלּוּת לְכַלּוּת ver. 10

לְכַלּוּת לְכַלּוּת

of God, your sanctification, that ye keep aloof from fornication, and that every man should know, of you, to be keeping his own vessel, in honour and in holiness; not in passion of desire, according to all that which the Gentiles *do*, those who know not God; that no man be transgressing and [oppressing] his brother in the matter, because that He, our Lord, shall take vengeance on account of all these things, according to all that which we before said

וְכָל אִישׁ יִשְׁמְרֵם
iv. 3

וְהִשְׁמַחְתֶּם

בְּיְהוָה

וְכָל אִישׁ יִשְׁמְרֵם
ver. 4

וְכָל אִישׁ יִשְׁמְרֵם
5

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם
ver. 5

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם
ver. 6

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם
20

וְכָל אִישׁ יִשְׁמְרֵם

וְכָל אִישׁ יִשְׁמְרֵם

We do not wish,
brethren, that ye
should not be [?] tak-
ing heart on account of
those who sleep, that
ye be not sorrowing
like all that which
also the rest *are*, those
who have not hope;
for if we believe that
Jesus died and rose,
so also will God
those who have fallen
asleep in Jesus him-
self bring with Him.
For this we say to
you in the word of
the Lord, that we

לֹא כִתְּבִי תִּכְסֵּם
ver. 13

כִּשְׁכֹּם וְלֹא
תִּתְּנוּ מֵלֶחֶם
לְלִבְכֶּם
וּדְוָדָה לְחַיִּים
וְלֹא תִתְּנוּ

מִיִּשְׁעֵי מָוֶן
כֹּל כֵּן
וְכֵן אֵפֶסֶת
מִלֵּם וְלֹא
לֹא מִיִּשְׁעֵי
10

כִּי לֹא מִיִּשְׁעֵי
ver. 14

כִּתְּבִי וְשִׁמְעִי
מִיִּשְׁעֵי

מִיִּשְׁעֵי [כ] אֵפֶסֶת 15

כִּלְמֵם לִמְלֵם
וּדְוָדָה מִיִּשְׁעֵי
מִיִּשְׁעֵי

כִּי כִי : מִיִּשְׁעֵי ver. 15

לֹא כִתְּבִי כִי כִי
20
לֹא כִי כִי
וְכֵן : וְכֵן

Lesson the second;
Kephaliôn of Inclination.

[illegible]

be abolished, in the
gospel; that for which
I am appointed a
herald and an apos-
tle, and a teacher.
For the sake of this
cause, I also endure
these things, but I am
not ashamed; for I
know in whom I have
believed, and I am
persuaded that He
is able to keep my
deposit to that day.
Let there be with
thee the pattern
of the sound words,
those which thou
hast heard from me
in faith and in love
which is in Jesus

כִּי־אֶפְרָיִם
הַיְּהוּדִי־הַזֶּה
ver. 11

וְהַיְּהוּדִי
הַזֶּה
וְהַיְּהוּדִי
הַזֶּה
ver. 12
6

וְהַיְּהוּדִי
הַזֶּה
הַזֶּה
הַזֶּה
10

וְהַיְּהוּדִי
הַזֶּה
הַזֶּה
הַזֶּה
15

וְהַיְּהוּדִי
הַזֶּה
הַזֶּה
הַזֶּה
20

וְהַיְּהוּדִי
הַזֶּה

may teach others.

Bear up against evil,

as the good warrior
of Jesus the Christ.

No man who warreth,

warreth and involveth

himself in the business

of the world: that he

may please him who

enrolled him; and if

a man strive he is not

crowned except law-

fully he do strive.

The husbandman who

laboureth, it behoves

that he first of the

fruits should be eat-

ing. Consider that

which I myself

have said; to thee

לְיִשְׁרָאֵל תִּלְמָד׃

וְעָמַד עַל רָע׃ ver. 3

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים

וְעָמַד עַל רָע׃ 5

וְעָמַד עַל רָע׃ ver. 4

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים

וְעָמַד עַל רָע׃ 10

כַּיֵּשׁ הַטֹּבָרִים

וְעָמַד עַל רָע׃ ver. 5

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים 15

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים ver. 6

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים

כַּיֵּשׁ הַטֹּבָרִים 20

כַּיֵּשׁ הַטֹּבָרִים ver. 7

כַּיֵּשׁ הַטֹּבָרִים

to Roma, he sought
me diligently and
found me. May the
Lord grant him that
he may find mercy
with Him in that
day; and every way
that he ministered to
me at Ephesus thou
knowest well. Thou
therefore, my son, be
strong in the grace,
that which is in our
Lord Jesus the Christ;
and those things which
thou hast heard from
me, by the hand of
many witnesses, these
deliver to faithful men,
those who shall be
fit; that they also

ܠܝܫܐܢܐ ܕܪܘܡܐ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ver. 18
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ 5
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
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 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ 10
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ii. 1
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ 15
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ver. 2
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 [ܕܝܫܘܥ] ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ 20
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
 ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ

Epimenides was his name,
a soothsayer of K'ri'ta.

MS. 4 r a

ח לבי
ח [א] [ב] ח
א ח כ ver. 12
ב ח א
ח ח ח 5
ח א
ח ח
ח ח ח
ח ח ח
ח ח ח ver. 13
ח ח ח II
ח ח ח [א] [ב] ח
ח ח ח
ח ח ח
ח ח ח 15
ח ח ח
ח ח ח ver. 14
ח ח ח
ח ח ח
ח ח ח 20
ח ח ח
ח ח ח

dering *the affairs* of
 their houses, good, in
 subjection to their
 husbands, that the
 word of God may
 not be blasphemed.
 And of those who
 are young men in
 like manner be be-
 seeing that they
 be prudent. On ac-
 count of everything
 moreover, present thy-
 self a type of good
 works, in doctrine
 which may not be
 corrupted, which is in
 faith in the sure word
 which is not despised;
 in order that he
 who riseth in op-
 position [may be
 ashamed] when

ወዚ [] ክብር
 ብታወቅ
 [] ለብሔር
 ለእግዚአብሔር
 ለእግዚአብሔር 5
 ለእግዚአብሔር ver. 6
 ለእግዚአብሔር
 ለእግዚአብሔር
 ለእግዚአብሔር
 ለእግዚአብሔር ver. 7
 ለእግዚአብሔር II
 ለእግዚአብሔር
 ለእግዚአብሔር
 ለእግዚአብሔር
 ለእግዚአብሔር 15
 ለእግዚአብሔር
 ለእግዚአብሔር ver. 8
 ለእግዚአብሔር
 ለእግዚአብሔር
 ለእግዚአብሔር 20
 ለእግዚአብሔር
 ለእግዚአብሔር

let them be gentle,
wise, firm in faith,
in love, in patience.
The aged women in
like manner let them
be in raiment which
becometh godliness.
Not calumniators, not
devoted to much
wine. But let them
be good teachers, that
they make the young
women prudent, that
they be loving to
their husbands, that
they be loving to
their children, prudent,
holy, and may be or-

ܠܬܝܬܝܢ ܠܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ 5

ܠܬܝܬܝܢ ܠܬܝܬܝܢ ver. 3

ܠܬܝܬܝܢ ܠܬܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ

ܠܬܝܬܝܢ ܠܬܝܬܝܢ 10

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